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#### Written for the Banner of Light THINGS WORTH RECORDING.

An Hour from the First Years of "The Dawning Light"; Judye John W. Edmonds; Resumé of an Address by him; "I have seen," "I know"; Mediumship of one of his Daughters; His late Message through the Banner, etc.

BY OBSERVER.

It was in the autum of 1854 that Observer first met the Hon. J. W. Edmonds. His noble and fearless avowal of an unpopular belief had filled many minds with a laudable desire to meet the distinguished gentleman. Not only from his legal reputation and honors did we feel this desire, but we were proud of a man who, with this reputation for veracity and unbiased judgment, could publicly espouse a cause that was sure to bring him at least ridi-

cule. He was, in fact, a martyr from principle. Holding as he did high judicial honors, it was no slight matter to appear before a critical public and avow a faith in the possibility of spirit-communion. To be sure, the very same faith was being proclaimed from the thousands | a condition purely spiritual or are existent in of pulpits in the land; and the injunction of mortals. Writing and speaking mediums are St. Paul was read in the sacred lessons that bade men seek spiritual gifts, discerning of spirits, prophecy, speaking in tongues, the interprotation of tongues, etc. Why was the practical obedience to these injunctions to be cause of ridicule or reproach? Why, indeed? Let wise and learned men account for the psychical phenomenon that gives the pulpit power and prevents the normal action of the reasoning faculties.

It was to one of those well-remembered, delightful reunions of Boston's substantial, respectable citizens at the South-End that Obbut it was sociability on a new plane, for many, probably most of those present, believed that

there were more guests than those invited' to be heard from in those pleasant parlors, and that the neighbors and citizens that presented so goodly an appearance to the natural eye were only the centres of an "innumerable cloud of witnesses." These gatherings were not called that marvels might be witnessed; there were no darkened rooms or closed cabinet. What was to be gained was on the intellectual and spiritual plane. A pleasant exchange of feeling was desired, and a sympathetic strength was gained. The rooms had a little too much the appearance of a fashionable evening party to suit the requirements of some of the more earnest guests, but all could feel a warmth of greeting, a hearty welcome, a soulrecognition that was above the common social gathering.

Judge Edmonds had the appearance and bearing of an affable gentleman. His face had little outward symmetry, and he might be called a homely man; but his features lighted up with the spirit of fraternal feeling, and glowed with a hidden fire, and his smile was an ever-present index of his serenity of feeling. One could feel At once that he could be depended on on all occasions as a sympathetic listener and adviser. He impressed every one with his sincerity, and there was a child-like simplicity in his manner that charmed all who came into his presence. Not the least pomposity, or love of authority, was to be recognized in his bearing. Whatever he said he said in a direct, straightforward manner.

After the usual social conversation of such gatherings, a little simple music served to harmonize the company, and in referring to notes of the occasion we find that a short address by Judgo Edmonds was much enjoyed. The following is a brief resumé of this address:

You are most of you, doubtless, familiar with the fact that I am here and among you because I have thought and proclaimed my thought; and most of you have braved public opinion and have associated yourselves together as believers in a higher communion than that which we are accustomed to call social, a communion of spirit which we know may exist between spheres on the earth and the truly spiritual realm. I say know advisedly, for it is now, over two years since I evoked the expected ridioule and condemnation of my fellow-citizensand I may say also of my friends-by a frank avowal of my convictions, and in those two years I have had presented to me proof on proof of the immortality of the soul, of the continued affection of those who have loved, and of their ability to let that love be known. Does this knowledge, thus presented, seem so very hideous a thing that men must ory out against it as unchristian, unholy; yea, even declaring it to present the blackness of the fabled Hades?

But, let me ask, is this criticism, this denunciation to be measured with the sublime fact | America could possibly have known. She also that we have become congnizant of, namely, affirmed that when she walked the streets she that there is a realm of light, of thought, of could distinguish mortals from spirits only in love that impinges on this earthly sphere, and this way: the mortals trod on the ground; the at a church fair."

that through the channels of human inspiration we may be able to recognize some measure of the depth and richness of that love of heaven which is to become to the world a regenerating influence, and enable us to recognize the grand truth that Jesus proclaimed, that God is love, and heaven is where love doth its perfect work?

"I can truly say that I do not enjoy speaking of myself; but how can one faithfully recount his experiences without reference to self? It has been my desire to state only those facts that I was personally cognizant of. Did I expect my statements to be received? Alas! I knew full well what I should bring upon myself by speaking without reservation. I had never aimed at wealth; but my reputation was as dear as my life: Was I a coward because it took me a year to persuade myself to a public acknowledgment of my belief, or rather to a public declaration of facts? When I had once met the expected ridicule and derision, I was buoyed up and sustained by the conviction that my self-sacrifice might assist my fellow-men to advance in goodness and knowledge.

"There are certain things that cannot be argued about, as, for instance, that the sun shines. I simply say I know it shines. I was compelled to say of certain manifestations, I know; not, I believe. You are perhaps familiar with the history of my experience with physical phenomena. Could I rationally deny my senses and say merely I believe to all the wonders I have seen? I will not here go over the ground with which you are familiar, and recount the raps, the movements, the levitation and the varied modes of manifestation of a wonderful power. Neither will I give particular instances of prophetic power that have proved to me that there is a mental attribute resident in the universe of mind that can see danger shead and tell us how to avoid it. Remarkable instances of answers to mental questions show powers of spirit that deserve our earnest attention: that we may comprehand whether these powers are dependent upon also giving us occasion for earnest thought, not only for the matter they give us, but also for the analysis of the condition that produces itthat we may understand how much is dependent on the medium's mind, and now much is entirely independent of it. I need not tell you to turn your eyes to the broad fields of research that are before you, for you have beheld them white for the harvest of earnest thought.

'I have been told it is your desire that I speak to you of the manifestations occurring through have studied the control of my mind, having not to them the all in all of life." had for my teacher the philosopher Reid, whose work 'On the Mind,' published a hundred years ago, is remarkably discriminating in its analysis of mental phenomena. He says: 'We conceive inspiration to give a man no new faculty, but to communicate to him in a new way. and by extraordinary means, what the faculties common to mankind can apprehend, and what he can communicate to others by ordinary

"There are, I presume, when I closely scrutinize, three modes in which I receive the ideas that are communicated to me. One mode is where they are presented as pictures, that I look on much as I would on a painting, and I study with great interest; the second, where they seem like living realities, and produce the same effect as the moving, material world about me; the third, where a train of thought is thrust upon my mind, clear in its order and connection, consecutive, and producing the effect of any process of reasoning by which I arrive at a conclusion.

"I am happy to say there are those that seem to possess a fourth faculty-that of delineating what is seen, and thus preserving it.

"But I must not weary you by personal suggestions. I have shown you how easy it is to stem the torrent of opposition; yet we need, all of us, all the aid we can obtain by sympathy and an exchange of thoughts. Therefore I am glad in all occasions like this that bring together earnest minds, that the bonds of fellow ship be more firmly welded, and the light now dimly burning be shown to be no ignis fatuus but a true beacon-light that cannot be hid."

In looking back upon the events of these firs years of the "dawning light," we can readily understand what an influence Judge Edmonds must have had in inspiring more timid minds. His very remarkable experiences in his own family have never been made familiar to the world. Doubtless he felt the very natural parental delicacy in regard to allowing those he loved to bear what he was willing to bear himself for truth's sake. The perils of medithrough his reason. A condition of sensitiveness must naturally cause great suffering, which a loving parent would desire to shield a child from.

Although this publicity was avoided, and would naturally lead us not to violate it, one or two instances of the remarkable gifts which were developed in one of his 'daughters will throw light on the strong position the Judge was able to take and the reasons for his emphatic I know. The minister from Greece to the United States had an interview with the Judge, and the daughter conversed with him in modern Greek, a language of which she was entirely ignorant, and gave him the names of friends in the spirit-world that no one in

spirits did not. The Judge says also in the appendix to his first volume, called "Spiritual-

"I once saw the spirit of one whom I had known sitting near me. He was just as perceptible to me as was the gentleman in mortal form who sat at my left hand conversing with me. I looked repeatedly from one to the other, to see if there was any difference in the manner in which their presence was conveyed to my mind, but could recognize none; yet I knew that I did not see the spirit with my physical eyes, because with them I saw distinctly the material objects on which he was seated, not as through a transparent medium, but as if there was nothing between those objects and my eyes."

The intense interest that was created by Judge Edmonds's bold position brought upon him most arduous duties. Letters came to him from all over the world; letters so full of thought and earnest purpose that it seemed a duty to answer them. As far as was possible he gave his time and strength to this work. There also came to his door, one might say, hosts of persons-some with crazed brains, others with fancies and pet ideas, and others thoughtful, earnest seekers for the path toward the light. All received a kindly welcome and words of advice. But the way was becoming beset with weariness and confusion for him. He found a place of retreat in his Lake George home. There he worked with his hands, trim; ming vines, building arbors and making wild places blossom like the rose.

In his home in New York, Observer well remembers the affable manner in which he welcomed all who desired a word of courage or good-will. He was reputed wealthy, but I doubt if he was so in fact, for it seldom occurs in the history of earnest, sincere minds that they can build up their worldly estate. Certainly his home was such as belonged to a man well-to-do, but not to one who esteemed external good above all things necessary to hap-

Observer had been some time contemplating bringing to light a few almost faded notes of this early disciple and firm friend of Spiritualism before the Judge's recent message appeared in the Banner of Light. Possibly some of Observer's thoughts were wafted to him as he says thoughts have been, from the earthly sphere, and we will re-repeat his words in that message: "And if we look well to the weal of our fellows, if we can send forth a grand and glorious word that will break the shackles of ignorance and of superstition, and let in the myself. Varied as they have been, yet I am glorious light of knowledge and of wisdom, we prepared to say that it cannot be my imagina- shall be doing our own duty, and shall have no server was invited. The occasion was social, tion that is misleading me. I have been for time to attend to those who are recreant to the many years in the habit of self-discipline, and cause which they may have loved, but which is

That minds like his-earnest and full of sympathy-are aiding humanity in its progress toward freedom and truth, seems proven by reason and fact. The first of the evening meet ings that Observer attended which were con ducted by Mr. Colville, gave circumstantial evidence of this. Observer presented a slip of paper on which was the request: "Please state in what degree our friends or wise spirits can aid us on this material plane." When Mr. C. took up the slip of paper, although a stranger, he fixed his eyes on Observer through all the answer, which was concise, and as satisfactory as was possible in a few sentences, and added at the close: "This answer is from Judge Edmonds." To say the least, it was a pleasant hope that the Judge held his familiar acquaintance in remembrance, and was glad to be able to make his wider experience give confirmation to a mortal's hopes.

Imperfect as these recollections must be, it is hoped that they will touch some hearts with the flame of gratitude, and add to the "wafted thoughts that shall bring earnest minds" by sympathy nearer to the struggle and timidity of weak hearts, and thus bring nearer that kingdom of good-will that makes courage and faith synonymous terms.

### THE POET OF THE FUTURE.

Oh the poet of the future! He will come to us as comes
The beauty of the bugle's voice above the roar of drums—
The beauty of the bugle's voice above the roar and din Of battle-drums that pulse the time the victor marches in. His hands will hold no harp, in sooth; his lifted brow will bear
No coronet of laurel—nay, nor symbol anywhere,
Save that his paims are brothers to the tollers at the

His face to heaven, and the dew of duty on his brow. He will sing across the orchard, and the woman at the well
Will stay the dripping bucket with a smile ineffable;
And the children in the orchard will gaze wistfully

The happy song comes to them, with the fragrance of umship were doubtless recognized by him The barn will neigh in answer, and the pasture lands, Will chime with bells, and send responsive lowings

down the whili ;
And all the echoes of the wood will jubilantly call
In sweetest mimicry of that one sweetest voice of all. Oh, the poet of the future! He will come as man to man, With the honest arm of labor, and the honest face of tan.
The honest heart of lowliness, the honest soul of love
For human kind and nature kind about him and

Aboye.

His hands will hold no harp, in sooth; his lifted brow will bear

No coronet of laurel—nay, nor symbol anywhere,
Save that his palms are brothers to the toilers at the plow,
His face to heaven, and the dew of duty on his brow.

- James Whitcomb Riley, in The Century.

No Doubt .- " Mother, George told me solemnly that that pretty hairpin-holder he gave me cost five dollars, yet to-day I saw exactly the same kind on sale for ten cents." Mother-"You know, my dear, George is very religious. Most likely he bought that

### Literary Department.

## WILBRAM'S

Written Especially for the Banner of Light, BY J. J. MORSE,

Author of "Righted by the Dend," "O'er Sea and Land," "Cursed by the Augels," "A Curlous Courtship," "Two Lives and their Work," "Ione: the Fatal Statue," Etc., Etc.

CHAPTER II-CONTINUED.

Presently they heard the sound of voices, at first subdued, then animated; they evidently were familiar voices: ves. they were quite familiar: Jane Carmer owned the one, and little Bertha Black the other.

"Well, my dear," said Bertha, "I cannot understand where his eyes can be. He must surely have noticed your attempts to show you were his friend: but even the voice of self-interest does not seem to stir him. Why, just think of it; your father would not, I am sure, stand in your way, and in time you will of course take your good mother's place in the business, and see what an advantage that would be to him; why he must be blind. But there he is always running after and making eyes at that Florence, who, with her pale face and soft voice, is always acting as though she was so much better than any one else; why, it's beyond all bearing. But never mind, Miss Jane; my opinion is she doesn't care a bit for him;" then artfully changing her ground, she continued, " but, Miss Jane, I never was in love, so can't say, from experionce, what one's feelings are, but it must be bad to bave one's affections scorned, as it were, and trampled on;" at which statement Miss Jane gave a contemptuous sort of snort, as if she did not at all care about such matters, but the other continued: "I am certain she is a deceitful thing, and prejudices every one in the place about you; indeed it must be so, or else if a man is a man at all he could not be ignorant

of your feelings toward him, as Frank pretends to be.' Well, I don't know," said Miss Jane, meditatively but what that is the truth, dear, though I am loth to think Mr. Winfield is so easily imposed upon by that designing girl. Yet short of actually telling him of my feelings, I am sure he ought to know what they are toward him. But no, he either pokes fun at me or quietly snubs me, until at times I almost hate him. and with this lover-like expression the pair reëntered

The unwitting listeners to this little dialogue exchanged expressive glances. Frank remarking with

"You see, Miss Lenton, the old proverb is true about 'listeners never hearing any good of themselves.'' Just as he concluded his remark, Miss Jane and her friend entered the room, and advancing to the window rudely asked:

"How long have you been standing there?" "Long enough," replied Frank, striding from the

room, "to learn that neither prudence nor decency can be expected to control your expressions about those who are your father's dependents." "Oh! then you have been eavesdropping," said Miss

Jane to Florence. "Humph! I always thought your horror of meanness was all pretence. Now I am sure of it." And haughtily tossing her head in the air she walked from the room in great dudgeon.

Days rolled up into weeks, which became months in turn-days of dull toil and duller life for those who most concern this history. No more of love was said on either side, but both nursed their several hopes and fancies, as lovers ever do and will, no matter how unpromising seems their fate. Each built castles in the air. What a blessed privilege of youth it is to erect such lordly edifices in a realm where landlords and their agents are unknown! Fair are the maids those edifices hold; gallant the men therein as well. Ah! how we love that radiant realm wherein we built our own bright castles years ago. Are such fancies but dreams? Do none ever, as the children say, "come true," giving us, in fact, what fancy builded for us? No, they are not always dreams, only dreams. Some times, while wandering in the sunny spheres of hope, the dreams then dreamed are in truth the prophecies of that which the future years give to us in fullness and beauty. But of all places in the world where fancies can be woven, the worst of all such must surely be in the unimaginative household wherein these lovers of ours daily toiled and tired.

It presently became noticed that a certain reserve had come over Florence and Frank when in each other's company. He appeared to be pervaded by a nameless delicacy of speech and action when she was nigh in many and divers ways, showing a concern, a depth of interest and a seriousness of feeling toward her that argued no small change in his disposition. Florence, on her part, became more restrained, though now and again a soft and rosy bloom would tinge her cheeks. and a slight tremor would mark her voice, carefully guard herself as she might. Bravely keeping to his word. Frank made no outward mention of how strong his love was growing. Many were the painful efforts this silence cost him, but he manfully maintained his resolution and kept his promise to the letter; and now all but one day of the term of restraint had passed away, bringing us to but an interval of two days between the coming of that season of good cheer that all give glad welcome to-the merry Christmas time. Fo-morrow night was Christmas eve; by mutual consent it had been decided that night Frank should have his answer. Fate willing otherwise, as usual triumphed, for upon this night of all others Mrs. Carmer assumed an air of amiability toward her niece that was so unusual as to be wholly unaccountable to that young lady. After the usual prayers were over, Florence was actually invited to the private sitting-room; once there, and seated, Mrs. Carmer, gently smoothing her apron with her bony hands, began to address her nieco as follows:

"Florence, your uncle and myself, we both, dear have lately considered it was time you began to think of settling in life; you have now got to that age at which girls are usually thinking of marriage, and I

suppose you are like all the rest; tell me, child, have you accepted any attentions yet?" Florence, utterly confounded by the suddenness of

the attack, said: "I? Oh! no-no-not yet." "Good, my child. Now give me your attention, my

dear. You know you are now eighteen years of age, and you certainly look much older. Now for fifteen years you have lived with us. We have tried to do our duty by you, as I promised your poor mother I would and you will admit my promise has been kept. We have spared neither care nor expense, have tried you for the past year in our business, but, my dear, you are unsuited to it-you are far too delicate. Now your uncle and I feel that your future must be considered, so we have felt that if you were comfortably settled in

life it would be an excellent thing for you, dear. In two days it will be Christmas time, and on Christmas day our old friend, Mr. Ruggleston, will dine with us. Mr. Ruggleston has often expressed himself in tones of great admiration about you, and I have no doubt at all that if you make yourself agreeable to him you can find in him the means of happiness for the remainder of your life."

Poor Florence! Her face was scarlet as she gathered the import of the longest speech she had ever heard her aunt deliver. While seeing some reply was expected from her, she said:

"But I do not like the man; have scarcely exchanged a dozen words with him at any time. Besides, he is almost old enough to be my father! Surely, aunt, you cannot mean what you say!'

"But I do; nay, I insist," rejoined that lady, adding, 'I shall think you a most ungrateful girl if you re-

Then ensued a brief argument, sustained by the two vomen; the elder trying in a shame-faced, sophistical sort of way to put a good face upon her palpable attempt to finally dispose of her dead sister's child under the guise of doing that child an honorable service; interlarding her discourse with many unctuous phrases, and being, for her, absolutely genial, but so poorly veiling her real desire that the younger woman saw the purpose all the more distinctly. In so seeing the younger woman was finally aroused to a sense of the shame thus put upon her, realizing from all that had passed that she was an incumbrance that it was hoped to get rid of by marrying her to an eligible suitor; the hot anger of pride and heart at last found vent, and she absolutely refused to bargain herself away, and bitterly bemoaned the fate that had deprived her of a mother's care. Finally, being accused of ingratitude and selfishness, she, who had never resented any sort of slight before, in a passion of tears depied such cruel charges with all her scorn, and, overwhelmed with pain and tears, rushed from the room, running heedessly in her flight right into the arms of Frank, who was at the moment crossing the landing outside the oom she emerged from.

To him the shameful story was told, as, piece by piece, he extracted it from her. Then he ventured to remind her that the time had almost come when he was to ask her for the answer to his hopes. Waxing bolder, he vowed he loved her deeper, better than man ever loved-which is, of course, right for all lovers to protest, as indeed they do. Following his advantage, he urged: "Promise to be my wife when I am free from this place, settled as my father wishes; give me the right to place you where the 'skeleton' can no more pester you; be mine," he pleaded; "let me be your brother, lover, father, all!" he urged so earnestly, so eloquently, so well, that the poor tired heart at last gave way, and Frank, so tender and true now, won his way, as man ever wins who loves in honor, truth, and simple faith. Consequently it so came about that the coming season of joy and gladness had another element of pleasure added to it for these two lives; and on this night the bright stars shone in at the window of Florence's chamber, as mild and innocent in look as was the nature and life of her they sailed upon+ while the moon, who, as the "was on his back," looked in upon Frank saying is, with a rollicky-feet-in-the-air-sort-of-way, as if he was as happy and jolly as the curly-headed youth whose frank and honest eyes, aglow with inward happiness. gazed up toward him.

However, having other business to attend to, the moon went on his road, behind the grimy chimneystacks, while Frank, being a-weary at last, slept and dreamed of "Winfield & Co.," drapers, who had a cosev house and shop in his father's town, a hundred and twenty miles away.

#### CHAPTER III. A VIRTUOU'S RESENTMENT, ENDING IN AN EXEM-

PLARY AND EDIFYING SCENE, WHICH CAUSES OUR HEBO TO INDULGE IN SOME REFLECTIONS, AND FORM A DOUBTFUL RESOLUTION.

A damp, drizzly day was this Christmas eve. It was not a downright, honest rain that you could erect an umbrella against without shame, but a poor, meanspirited, half-hearted sort of rain that kept at its drip, drip, drip with exasperating pertinacity, but the volume of which could not make a decent stream in the gutter at the pavement's edge. The shop-windows were gay with holly, mistletoe and evergreens, Curious devices—composed of leaves, red berries, ribbons and frosting-offered passers-by "The Compliments of the Season." or wished them "A Merry Christmas," or presented, some other proverb suited to the season. But what merriment is there in the sloshy streets, with this dreadful drizzle falling? Bah! We in this great Babylon of ours try to cheat ourselves into a belief that once a year at least we are loving and kind to the homeless and hungry in our midst; that in giving beef and blankets, coals and coin-that, in a word, in our annual sacrifice upon the altar of "our merry Christmas time," we are making due amends for the hunger, nakedness and homeliness we let flourish around us all the year besides. Mountains of money, great stacks of food, miles of warm clothes-stuff-all things of comfort lie idle in great storehouses in this most excellent city-'held for a market" or "waiting a rise"-thousands of our brothers hungering and dying all the weary while. Is it right, oh! political and other economists? Yes, of course it is; quite right that the nation's muscle should by hunger be driven from our shores; that the mother's breast be dry, her babe milkless; quite right that greedy avarice and selfishness should lock, bolt and guard our Father's gifts and the fruita of human toil from all who are not cruek crafty or strong enough to hold them for their own profit Right? Is it right, you "Bulls" and "Bears"? you Lords and Commons, capitalists, ministers, masters-MEN of this fair world of ours, is it right that poverty, ignorance and rice mar our people? that in a. land of boundless wealth your brother-man shall starve? You know it is not right. So once a year, with long subscription list, with wagon-loads of gifts of all kinds, with efforts at church and chapel. under the guise of "seasonable charity," you show your hearts do feel a little of the somow you are heedless of upon the other days that make oun year. Yes, and even when you have sacrificed thus to the

great god Custom, you have talled to stay the hunger of the most needs t for the tronest poverty, arising from sliger mistorione, leavys to the professional thrivers open your barit, the loaves and fishes you bestow in alnes when each year. And then too often you make a lie the price of help, forcing hunger to be sectorian and only on subscription to your own pet creed grant this imager help. Truly, Christians cheer Bestowed it charity is self in ponitonce confessing others' needs. Was the rain unable to wash clean this travesty of charity that ensures the poor a good meal once in the year, leaving it all other days to starve—or steal? But as it only drizzled, perhaps it was ashamed, or maybe it saved itself to nurse the flowers to life in the coming springtime, which it might be pardoned for thinking was better work-who can say? All that we can be sure of was that it was a damp and disa greeable day; so let it stand as such.

In the early morning hours business in the Carme "Emporium" was slack, for as yet the crowd of customers that would come later had scarcely summoned courage enough to face the disagreeableness prevailing out of doors. Florence was at her desk, Miss Jane was pervading every department by turns, and Mr. Carmer was chatting with a city friend about some shares in a certain Cornish tin mine, called "The Wheal Block Adventurers," while Frank was busily checking from an invoice the contents of a newly arrived case of goods which a bluff carterhad recently delivered. Every day at one o'clock the assistants at this notable establishment were dined, or more correctly at that hour half the staff were dined, and on their return to duty the remainder dined. This arrangement was reversed each week; the members of the first division, or "one-o'clock squad," as Frank styled them, were objects of envy to the rest, as they knew their chance of the choicest was gone; but they consoled themselves with the reflection that next week they would be first at the feast. While waiting for the return of the diners, and during a temporary full in the business of the shop, Frank approached Mr. Carmer, and in respectful tones requested an audience of that powerful potentate, which being granted, Frank said:

"I wish to inform you, sir, of an incident that is likely to make an important change in my future prospects. As it in part concerns yourself, sir, I feel it is my duty to tell you about it at the earliest opportunity, as it is your due and my duty."

Mr. Carmer tried to look uninterested, but in truth he was alike interested and agitated, for he had a dim consciousness of something disagreeable impending. However, he merely nodded his head and said:

With so little encouragement Frank felt his task more difficult than he had imagined, but he managed to say:

"The truth is, sir, I am in love with your niece Miss Lenton, and have learned from her that my feelings are returned;" and having made the plunge, Frank felt his confidence returning. To say that the amiable Carmer was astonished at the young man's statement is but to mildly describe the state of mind his looks in dicated. His lips twitched nervously, the under one hiding itself behind its upper fellow now and then, his face flushed, and every appearance of a storm presented itself; but Carmer was an humble and patient man, a man who avoided all cause for his enemies to make capital against him; so, mastering himself, he said in his oiliest tones:

"You surprise me! Surprise me beyond measure. I was quite unaware of the likelihood of any such affair. I-er-do not-er-quite-er-know-er what to say upon it. I must consult Mrs. Carmer. We are anxious to do our niece justice, but whether this is justice I-er can't say; but after hours we will talk further on the matter. That will do now." In his heart Zebedee Carmer could have executed vengeance dire upon the curly-headed disturber of his plans, for at present, though unaware that Florence had disclosed the nature of her interview with himself and wife last night, he at once concluded she had taken this means of defying the wishes then presented regarding her future state.

Frank, finding but little comfort in his conversation with his superior, and in consequence not only disturbed thereby, but having in addition a greater cause for perturbation in his newly-won honor of a woman's love, declined his dinner-for when fed, as was he, from the airy viands that Cupid spreads upon his board, lovers, 't is said, feel that the coarser foods of daily life but desecrate their lives! Though not a victim of that crotic distraction that induces melancholy and indigestion-signs by which the heroic lover proves the purity of his passion-yet Frank had food o feed upon that rendered him insensible to the calls of hunger, or the eatering of Carmer's cook.

The desultory drizzle of the morning grew firmer of purpose as the day advanced, for at evening-time it had at last determined upon a firm and vigorous policy. which, once resolved, it carried out lits intention with activity and vigor, resulting in a down-pour that seemed bent upon at once and forever sweeping the soot and grime and dirt from every edifice in this be wildering labyrinth of London. If it could but trea the hearts of those that need to as successful a cleansing as it appeared bent upon accomplishing for the walls that sheltered them, then this cold, pitiless rain would have made this Christmas eve a memory in men's lives as blessed as that other one of years agone, from whence is dated the coming of the once-a-year gospel of peace on earth. Ah! though it rain as never rain did rain before it could not do so much as cleanse one heart; but surely if it could it would have tried upon the hearts of the worthy couple who ere long would loose the bolts that will affect the fate of two young lives at least. Had the rain done as might be wished it could have done, then would our chronicle have ended here!

The sorable day had exercised a disastrous effect upon the receipts of the "Emporium," while a note had been received from Mr. Ruggleston stating that worthy had been called away to "near friends at Maidstone," and consequently could not dine with his "good friends," as he "desired and anticipated" and, to crown all, Mrs. Carmer had learned from her husband the state of affairs concerning Florence and Frank: so it was not very remarkable to find that the heads of this establishment were in a most unenviable frame of mind when business hours had passed, and the shop was finally closed for the day. Though thus distressed, the usual set prayers were nevertheless gone through with, to the usual profit of all concerned During the progress of the supper, word was sent to Frank that he was wanted in the sitting-room, to which first easting a hasty glance at Florence, he did at once depart.

It must be here stated that the Carmers knew ex actly how Frank stood toward his father, and that his future prospects depended upon him serving out his time with them, or, otherwise, he would be cast out upon the cold mercy of the world, an outcast from his father's house. This being borne in mind will serve to heighten the many Christian sentiments and highly sage advice expressed in the interview Frank is hastening to take part in: A memorable interview indeedone that in passing through left an indelible impress upon its participants of all the virtue and gentieness that our poor natures express when freely allowed

Frank entered the room with some not unnatural excitement, and found Mrs. Carmer seated by the fireside, faced by her liege lord, looking as stern and cold as though she was about to judge the most helnous of crimes. Looking up upon Frank's entrance, she was about to speak, when her husband interposing, said:

We have sent for you, Mr. Winfield, to learn exact ly how matters are between yourself and Miss Lenton? Pray tell us frankly, for truth is ever valuable." "Yes," added Mrs. Carmer, "and it is a curious thing you did not see fit to ask our permission first."

"Well, as to that, ma'am," began Frank, "there may be a natural difference of opinion;" but not being desirous of complicating matters at this stage, and instinctly feeling that an up-hill fight lay before him, he continued cautiously, as was needful, "the result came about so unexpectedly at the time, and then again, until I felt certain of the position in which I stood it seemed too soon to come to you until that was decided. As soon as Miss Lenton let me know her feelings, which did not happen until last night"—at this the Carmers exchanged glances-" I took the earliest oppor tunity to acquaint Mr. Carmer, and through him, yourself," turning to that, good man's wife, "as was right on my part."

suphose you call it?

Certainly, sir. In fact, from the first time, I saw Miss Lonton." "Indeed! Then I suppose for the past twenty months you have been enrrying on a flirtation in this

"No, sir. On the contrary, it is but three months ngo since I first mentioned the matter to Miss Lonton. proved exceedingly disastrous. On seeing her father, She then put me aside. I asked her to take three months to think it over in, and that time expires to-

"Of course you understand that the young lady is in our sole care, and that we have the right to control her actions while beneath our roof?" said Mrs. Car-

"Well, in some degree that is correct, no doubt," said Frank; "but surely you do not claim a right to say upon whom she shall bestow her affections?"

While she is in our care, yes; and I am pained and shocked that she should have so far forgotten her position as to entertain your ill-timed advances."

"But, Mrs. Carmer—"
"Don't 'but' me, sir; I mean what I have said. Miss Lenton has been carefully brought up, trained in those principles of true religion you set so little store by, young man, and has a right, sir, as it is her duty, to look among those who are like herself for a husband and a home. I will not, therefore, permit you to entrap, her affections, for I am sure there is ome artful and selfish purpose underlying it all."

"My young friend," here urged the good Zebedee, my young friend, I am grieved almost beyond words to express that you have been so hasty, so rash. Remember your youth; yes, remember your youth. I want you to feel that I, that we, are your friends over this matter; but in spite of our good wishes toward you, it cannot be. No; really, we cannot permit it. The reath of scandal must not assail our happy home. Let this fancy drop now, for good. We have other plans in store for our dear niece, whose welfare is as lear to us as our own. Say you will let it end now, my dear young friend, and you will find that you have acted wisely. Come, say it was only a passing fancy, and that it is all over now."

"Sir," said Frank, in answer to the foregoing speech delivered in an unctuous sort of whine, "I am young, that's true; but I am daily growing older; so by the time I am able to marry, my youth will not be an insuperable barrier to my so doing. That you are grieved is but natural-for the possible loss of so excellent a girl would naturally leave a blank in your lives. But as to scandal, that is impossible; and as my love is no 'passing fancy' it is out of my power to let it end now,' as you put it, unless I hear from the llps of Florence herself that she accepts the 'other plans' you have for her. If she was your daughter [Frank inwardly thanked himself she was not], then should have felt it my duty to have come to you first. As she is not, I think my duty is fully done now that I have honestly and openly told you that I have engaged her affections;" this was said a little defiantly.

Very good, very good, my young friend. But let us look at the matter again. You are the son of a poor man. I make no reflections upon honest poverty-God forbid! You are merely an apprentice. Your father has given you this chance to retrieve yourself. Of course you will, ere long, be free from your apprenticeship; but we cannot entertain the idea of our Florence marrying a shopman, and "-here Mr. Carmer waxed warmer—"for my part, young fellow, I am not at all confident you would prove either a virtuous or an industrious husband. Judging by the manner you have undermined the young lady's judgment, it seems to me you could not be trusted;" and Mr. Carmer eved our hero very much as a stern parent might have

The discourse was then taken up, to Frank's illoncealed impatience, by Mrs. Carmer.

"I must say," said that lady, "that your conduct appears very bad to me; most improper. You tamper with a young girl's feelings. You make use of the opportunity afforded you by living in the same house to abuse our trust and confidence, and in a mean and un-derhanded way endeavor to destroy the future prospacts of a young woman you are altogether unworthy

of. If you had a grain of spirit, decency, or proper feeling you would at once apologize for your gross impertinence. No, sir, do not speak. It is impertinence to think that you, a mere boy, and almost a beggar, should, under cover of your position in this house seek to intrude yourself upon it as a future member of

our family. I am ashamed of you, sir!" Frank at this tirade began to feel a little restive Restraining his rising heat, he mildly inquired:

"I simply want to know, Mrs. Carmer, whether you understand that in telling you Florence and I are engaged I have done all that is required or called for? I do not think I had any need to do more than that?' Then up rose the good Zebedee again:

"Young man, I will not permit it in this house. I am a man of peace and love. We have had the care and training of our niece all these years, and she shall not be decoved from our keeping by any graceless hypocritical scamp, who is barely capable of earning his own living." Then looking menacingly at Frank he continued, "If I hear any more of this foolish business I will turn you into the street, and tell your father this serene and happy home could no longer contain his graceless and wicked son."

Frank did not manifest any astonishment at the good man's last speech, but his indignation was at last fairly aroused. In a determined but steady voice he thus answered Carmer:

'I am glad to know the value of your friendship and kindness toward me. You pretend to live as good and plous people should. Thank goodness your plety is not mine. I love Florence, and she loves me. You have made use of her good nature, profited from her uncomplaining, and I quite understand from what i extracted from her last night why you refuse my claim to her. You have already disposed of her! Your interest in her welfare' is but cant. You have no interest in her save to make her useful to yourselves. You would compel another marriage, no doubt for some selfish end of your own. Your profess kindness, and all the while your actions are as cruel and selfish as meanness can make them. Faugh! I denounce your charity, care, and moral training. You are a disgrace to your creed, 'hearers, not doers of the word.' You thrive upon the weak and dependent you surround yourselves with. I know you are little-minded enough to put all kinds of petty slights and shames upon this poor niece of yours because of her love for me. In that matter I will foil you. This miscrable house has been a prison to me from the first hour I entered it. Why, your own child, copying your mean example treats her cousin as if she was dirt beneath her feet. Bah! I detest you all! So much so, that I will not spend another night beneath your roof. Rather than do so I will brave my father's anger. Yes: even go out into the world alone, and fight my battle unaided, then when successful claim your niece, than live here a slave, and see her dally filled with shame and sorrow. I only wish I could wipe the memory of you from my mind as easily as I can the sight of you from my eyes, by removing myself from where you are." Here Frank paused, rather from lack of breath than want of words.

Then happened a curious thing. Zebedee Carmer, whose face had assumed a blotched and spotted appearance, whose little eyes had become filled with a dangerous gleam, got up from his chair, grasping as he did so a walking-stick, which, unluckly, was at hand, and ere Frank divined his object, had brought the stick with a resounding thwack across Frank's shoulders, and raining his blows exclaimed, with pas

"You young scoundrel! you beggar! you young vil lain! get out of my house—get out, I say! you mean ungrateful scamp! Get out, you brazen, impudent young dog!" The foregoing series of ejaculations were in each case "full stopped" by blows, and accentuated by a series of scufflings and stampings by the two actors in this highly edifying scene Naturally the riot created attracted the attention of all in the house, who came rushing in haste to ascertain the cause of the commotion. Mrs. Carmer screamed, Jane, who had rushed in with the rest, united her screams with those of her mother, while out of sympathy or fright, the "young ladies" screamed also. Zebedee, heedless of the uproar, aimed further blows at Frank, and commenced another torrent of abuse with:

You and that pauper of a girl—" But whatever

"May I inquire how long you have been 'in love,' as | the end of the sentence was to have been will nover | tale, hiding muight. Entlently his father listened until be known, for Frank, incensed beyond restraint at out a strong right-hander, which, eatening the worthy Zebedee squarely between the eyes, felled the good man to the floor, where he lay sweetly unconscious of the remainder of this pretty little episode. Zebedee's virtuous resentment had, so far as he was concerned, struck down, Jane fainted; her mother cried for help, and Florence, advancing from the throng, did ver best to restore the fallen giant to his senses, while Krank, with torn and disordered dress, flushed face and heated looks, hastily left the room, retiring to his chamber heartily annoyed and disgusted with every-

thing. An hour passes. Zebedee is himself-again. Miriam is white still from fear and passion combined—ever an ugly mixture. Frank has seated himself in the young ladies' sitting-room, in hopes of seeing Florence Presently she enters the room; a flush, as of pride, is upon her face; yet her features seem set and some what stern in expression.

"Tell me," she says-"tell me how it all cam about? Why did you strike that man? They have told me you were insolent, and abused them; that you were insulting over me. I am sure they were not speaking truly. Tell me, Frank, how it all came

about? Then Frank told her the story of how he, being an honest lad, had gone, with honor in his mind, to tell these people of his love for her; how he had told the simple truth; though seeing there was neither countenance nor comfort to be expected, he had manfully borne down his vexation and contempt at his recep tion and treatment; how, remembering all she had confided to him the night before, he felt resentment rising in his breast at the hypocritical assertions of her aunt and uncle, as they professed their interest in her. and how at last, stung by the taunts and manner of that same devoted uncle, he had retorted upon them both, proclaiming his opinion of them, their words and acts, and finally asserted he would not stay another night under their roof. Then, touching with a light hand upon it all, he mimicked the good ruler of the house, illustrated Carmer's onslaught upon him, saying that even that could have been endured had it not been for the insulting epithet of "pauper as applied to Florence, which term so enraged him. that, blinded against all prudence, he struck the blow that prostrated the good man upon the carpet; and said Frank:

"Stopping here now is out of the question. He has bld me 'go,' so early to morrow morning I am determined to be off-first to my father, to tell him how it all came about, and then" --- Alriyes, Frank, you

may well pause for what, then? In the meantime these two sat and talked about their future plans. He would of course write to her as soon as he definitely understood his future course, having no doubt that he could make his way in the world, and ere long be prepared with the needful cage in which to house this trusting bird of his. At first Florence laughed a little sadly at his enthusiasm, yet she presently became affected thereby in part forgetting the harsh realities that surrounded her, until anon her feelings changing she intuitively felt a presage of coming hardship and trial for them both. It seemed as if the winds of the trackless deep raged about her; as if the surges of the ocean rolled a cold flood upon her life; and she felt as if this one heart she was now learning to trust in was borne away from her on the shricking gale and swallowed in the caverns of the sea. But being a brave-hearted girl, feeling that this hour of all others was the hour in which she was most needed to inspire hope and faith and steadfastness in this lover's life, she forbore to utter what she felt, and in frank and cheering words so talked that Frank then knew her heart indeed was his, and come weal or woe, ood or ill, her life and love were his, and his alone so when their talk was ended, and each had sought their rest, there was with them, the happy pride of a trusting love that feareth no change nor end, that hopeth all things, believeth all things, and life is bettered by the beauty of such faith in the lives of those

Among the crowd gathered at the St. Paneras Station for the early morning train was our hero. It must be admitted he had not been courageous enough to take leave of Florence, thereby again showing himself to be but ordinary flesh and blood, as previously asserted. He quietly seated himself in the corner of a third class compartment, composing himself to endure his fourney, with some misgivings as to his reception b his father, with some uncertainty as to his future, with many doubts as to the complexion his late master would put upon the actions of the night before, with a feeling that this was not at all a happy beginning for a Christmas day. Yet in spite of all these doubtful

in all the city he was leaving behind him.

Onward sped the train: Suton, St. Albans, Bedford, Kettering—quaint towns all—were passed, Leicester at last; then Trent and its horse-shoe curve that shows the tail-lights to the terrified passenger, promising a certain smash to all appearances; then after a few more miles the church towers of the county's capital. and Derby is in sight at last; and the train that bore our hero home with stately sedateness, as if the running of an hundred and twenty miles was a mere noth. ing, leaving at its close plenty of breath in the iron norse, came quietly to a stand at the platform.

Up the old familiar road—yes, there was the well-known house. How cold it is. We are northward now, and snow had fallen heavily. Frank plods steadily along, and ere long his hand is upon his father's door; he opens it, and once again enters his father's house. The housekeeper tells him his father is at chapel. Frank feels a curious coldness in this coming home on Christmas day. He waits his father's coming seated by the fire, and while waiting falls a musing. these seeming the things he thought: Are all men llars? Shall never a one be found who is all he seems? Are professions but masks? Carmer seemed a decent fellow when first we met; yet what an awful humbug he is. What a curious fellow I am! Born to ill luck, tossed about like a ball. Dad said my tongue would always get me into trouble. Egad, he 's right! But surely it can't be wrong to call a hypocrite by his proper name? Well. I'm glad to get out of the "Emporium," but great goodness, what next? The powers prevent me ever becoming a fawning, lying sneak like that smug-faced fellow. To think he should pretend to be the kindest uncle in the world to Florence, and yet all the time be brow-beating, ill using and insulting her! I almost wish you were in my reach, 'my dear friend; 'a thrashing is the tonic you need-much and often need. Ah, yes; I have a trifle over five pounds. Humph! that won't last long if dad cuts up rough. But no, no; surely dear old dad won't be as rough as haid! Yexed, angry, no doubt. Will storm as he did before, but the will forgive me again, for this time he will see the bland is not with me. Dad's good cheer; thy genal spirits have even now made to story will be seen bland in the proof of good cheer; thy genal spirits have even now made the steerage bright and sunny. Fare thee well, Frank knows, dear old add, I love you, and if I have been a willful boy, I have never dishonored you. Well, twill have been a willful boy, I have never dishonored you. Well, twill he are also as a state of the steerage bright and sunny. Fare thee well, Frank he a miserable time at first, then he'll come round. I can then tell him all: Carmer's craft, the old "skeld-ond" in the dearest properties and doing. The brave heart rests at last, and the reflections he whited away the time, until he was suddenly started from his dreaming by the sound of his father's footsteps as he entered the room. Frank at once rose to gree his father, extending his hand to grasp his parent's; but Jabez Windeld passed the hand unnoticed, and saked:

"How is this? I did not expect your condago"
"No," and Frank, altifu dublously, "I am not resturning at all."

"You have come in haste. Do you return in haste," "No," and Frank, altifu dublously, "I am not resturning at all."

"No," and Frank, altifu dublously, "I am not resturning at all."

"No," and Frank, altifu dublously, "I am not resturning at all."

"No," and Frank, altifu dublously, "I am not resturning at all."

"Thus at once the murder was out. His father's face of the continued in the season of the continued in the part of the father all the continued in the part of the father all the continued in the part of the father all the continued in the part of the father all the continued in the part of the father all the continued in the continued in the part of the father all the continued in the part of the father all the father all the father all the fa cruel as he said! Vexed, angry, no doubt. Will storm as he did before, but he will forgive me again, for this

lig came to Plorence; then his patience manifestly de the term "panper" being applied to Florence, struck | cleased. As Frank waxed eloquent in her praise ble father grow more restlye, until; while Frank was fell ing how he and Carmer had quarreled the night before he was then unable to contain himself longer. With a visible effort he mastered his passion, rose from his seat, and looking his son angrily in the face, he in slow, hard tones, that showed the unture of the man better than any loud expression would, said:

"So you have again defeated my plans for you." Not satisfied with the trouble you have brought me here, you have created more in the place I sent you to as a last hope. Wasted-yes, wasted the money, the opportunity and the affection I have expended upon you. I do not believe your story of the people you have been living with. If there is any fault, I am satisfied it is in yourself. You have forsaken your place—for what? For some chit of a girl that your impudence has attracted. You quarrel with your master, strike him, run away from him, and then come here to brave out your disgraceful proceedings. I will hear no more! Go-back; ask forgiveness for your misbehavior; put this rubbish about love out of your head and I will endeavor to overlook your conduct once again. Refuse, now-mark me well-refuse, and you leave this house forever! Come, now, your choice!'

"Father, think one moment. Wayward, rash, foolish I have been, but I have never lied to you, nor any one. I swear by my mother's name I have but spoken the truth.''

"Silence, sir! Do-not profane your mother's memory. I am certain you are in the wrong. Do as I bid you! "I cannot, I cannot, father! Hear me. I will not return to London, nor do I regret anything that has happened there. I cannot put Florence Lenton out of my heart. If you did but know how utterly distasteful to me my stay in that house has been you would not try to drive me back to it. I cannot go back. No! I

Then ensued a storm of pent-up anger, while preju-

dice, blinding natural affection, as it ever does, fought out its usual sinister fight. Crossed and defied thus, the father was forgotten. What right had this beardless son to set him that reared him at defiance? His natural austerity and dogged determination, joined to his sense of that faith which exacts obedience without question, clamored in the heart of Jabez Winfield. leading his thoughts to bitter words, and a cruel act which haunted him for all the days he after lived. For on this blessed day of peace on earth and good will to men, he, whose house was the natural shelter of his child, he whose heart should have been that son's sure refuge, turned the just, joint sharer of them both out into the cold and bitter street, leaving him with pale face, aching heart and some trifle of resentment in his breast, as about his only capital upon which to build his future fortunes! Yes, out into the cold and snow; out on to the whited road; out, ah! where to next? Hungry, miserable in heart and head, utterly lonely, where shall his footsteps tend? On, on, somewhere, anywhere, he strode through the snow, out from the quaint old town, out on the northern road leading dalesward; as he walked, his thoughts shaped themselves into half bitter reflections upon life and home and duty. How full of cross-purposes it all seemed. How the fairest of hopes vanished al most before he understood their natures. How lies and fraud reaped harvest grain, and honesty—himself, of course—plucked thistics. How religion (implous this) seemed ever to sour and blunt even a parent's love. How love could be a breeder of woe, for it had cost him father, home and opportunity, and had seemingly stranded him upon a desolate shore, all rocks, jagged stones. As his mind began to clear itself, alike by the vigor of his walking as the activity of his thoughts, his reflections began to assume some order, relating past and present to the future. By degrees the unfriendly truth was forced upon him that he was now an outcast, homeless, almost penniless, and but little chance-being in sore need-of finding aid or help. Then he almost surrendered, until her name sounding its music to his aching heart, so stirred his mind that resolution, hearkening thereto, awoke, and In her turn commenced to counsel, saving: "You are young, sound in mind and limb, of good heart and parts, not ashamed of work; why not fight your fate, perhaps so doing conquering it, winning competency a name, a place, a parent's heart, a wife's undying love—not here, but in the greater land toward the setting sun?" As the voice grew clear to him he hearkened to its counsels, and resolved to act upon them. Therefore it now falls out that as some sevents miles lay between him and the nearest sea-gate of this little island, he, after food and rest-for he had grown hungered and tired—became one with others seated in the roaring train tearing upon its way to Liverpool, and as the lamps began to twinkle in the twilight he was deposited upon the platform of the station that lies nearest to that wonderful establishcircumstances he felt a feeling of pride, happiness and security as he thought of the heart of the one woman | ment wherein all things great and small are sold, in

> Mersey's shores. Yes. Bless the brave lad! As brave as those other lads that, taking a coin of the realm to bind their lives, don a uniform of blood, and hold themselves duly trained to such end, in readiness to fight, bleed or die for country. No! Braver than these, for all alone, no music to cheer, no comrade to sustain, or general to guide; alone; one poor life against the world; quitting home, land of birth and love; sore in heart and mind, thou goest out to fight the battle of life, not death. Go on, brave lad, in thy resolve, for it is of such as thee true heroes are made. If fortune forgets thee not, thou shalt exchange tears for smiles,

Lancashire's great se

and return to all thou leavest. Her Majesty's malls conveyed two letters that week. One flew southward, and was in a bold and dashing hand. The pen had traced brave sayings of hope and cheer, of how its wielder would bravely wrestle with his fortune and win a prize that would give all life needed-in the new world beyond the sea. Then this pen traced tender words and yows such as lovers take and painted rosy pictures of futurity, as if the bitter pangs of parting were not wringing salt drops of sorrow from aching eyes, all of which matters being too sacred and quite private, we pass by here. The second letter sped northward, and by its finer writing proclaimed a woman held the stylus. But it was tender and true in tone, giving a rightful promise thereby that told its own tale, as did the little dull spots and shaky-looking letters where the writing lacked firmness, as though tears had dropped upon the page, or the hand was hervous; and for long, long months these two letters were all the hearts they most concerned had to cheer their loneliness or sustain their

The hiss of swirling waters, the cold, dull sky, the creak of block and cord, the dull thump, thump, thump of the steel and fron heart, the long heave and roll of a sturdy ship of steam, as she moves on resistlessly to the western world, carrying in her care an outcast from home and country. Brave heart, be

### SPIRITUALIST MEETINGS.

Boston, Mass. Pirat Spiritualist Ladies, Aid Society .- The Centh Annual Memorial Bervice of the organization was held in its hall, 1031 Washington street, Bunday, May 20th.

The hall was well filled at an early hour by the friends of the society, who were eager to testify by their presence their sympathy and appreciation of the

The hall was well filled at an early hour by the friends of the society, who were eager to testify by their presence their sympathy and appreciation of the occasion. The place of assembly had been tastefully adorned with flowers in the morning, and their subtile fragrance and beauty charmed the eye and greeted the senses of the visitors.

The exercises were opened by a solo-rendered in good style by Mr. Wilson. At its close, the President, Mrs. Barnes, made a few appropriate tenarks, after which she introduced Dr. A. H. Richardson, the veteran worker, to the audience. Dr. R. said that we were convened as a band of sisters and brothers, come together to pay a tribute to the loved ones who have gone out from our midst, but who are yet vemembered. Special reference was made to Mrs. Stone and Mrs. Hartson, who, by their quiet and untiring devotion to the cause of Spiritualism and humanity, had left an enduring memory among us.

Miss Wakefield and Mr. Willman rendered a duet in a pleasing manner, which exercise was followed by a speech from Rev. E. B. Fairchild, of Stoneham, who thought that the occasion was more of a family affair, and that anything he might say (not being of the family) must necessarily be of a general character. There is a great deal in symbolism. Flowers are beautiful everywhere; but when they are used as symbols, they are something more. So to-day these decorations become as symbols of spiritual ideas. They become living, breathing these-clothed almost in words—which shall lead to new trains of thought in the mind. This failth of ours while we commemorate to-day—this bles-ed faith—has done in the past just as much for those who have gone. We do not need any religion to die by; for if a man is going to tive, is not the faith of Spiritualism a good religion to live by? If you believe in what we call Spiritualism do you know what it is? What is your creed? I mean the first article of faith. It is this: "There is no such thing as death." Is not that one article of faith enough to build a religion u

First Spiritual Temple, Corner Newbury and Exeter Streets. - Sunday, May 26th, Mrs. H. S. Lake and her guides closed a successful season of labor, speaking to a large audlence upon subjects pre-

labor, speaking to a large audience upon subjects presented by the congregation: "Sowing and Reaping," "Refucarnation," "Selfishness and Self-Preservation." "God-Growth," "The Needs of the Hour," etc., were among the subjects considered.

The guide stated that the question of refucarnation was such a profound and complex one that he did not expect to clear it up, even with this supplementary address. He reviewed the former lecture, offering other arguments and illustrations to show that the soul-germ, clothed by exercise and experience, made its way through different forms, and by the processes of involution and evolution discovered "God" (man's highest possibility,) as both subjective and objective, with such varying attributes as his own enlarging capacities revealed unto himself.

Selfishness consisted in the conquest of others for personal ends; self-preservation in the acquirement

pactites revealed unto bunself.
Selfishness consisted in the conquest of others for personal ends; self-preservation in the acquirement only of such elements as were essential to the maintenance of being. He dwelt upon the fact that there sometimes arose such conditions in human experience as would necessitate an abandonment of physical needs, in order to preserve the life of the spirit. The animal know only the taw of physical preservation, and hence would conquer and slay; man knew a higher law, and thereby became amenable to the same. Selfishness consisted in gratification at the expense of others. Self preservation, in its truest sense, always conflicted with this lower law.

The need of the hour was more courage to declare convictions; living, however, was the only real declaration. It is not enough to know a truth; it must be ontwrought, otherwise it loses its vitality. Those people who remain in the churches after having become convinced of the facts of Spiritualism, saying that they are sowing seeds therein, should be made cognizant of the fact that false positions always weaken the power of the truth. Truth admits of no compromise, but exacts the uttermost farthing.

The Karmic law throws light upon human responsibility, and reveals man sawing the seads of his fatter.

but exacts the ultermost farthing.

The Karmle law throws light upon human responsibility, and reveals man sowing the seeds of his future life in the soil of his own spiritual being, where it germinates and brings forth good or evil fruits. To "know thyself" is the supreme knowledge, a revelation of possibilities and responsibilities.

Some pleasing selections were sung by Miss Parker and Miss Packard, after which Mrs. Lake spoke briefly of the fact that the season's labor had culminated satisfactorily in the meeting of the day; the broader outlook revealed the conditions of the planet as those of comparative peace, the higher faculties of the race more active—fraternity meaning more than it had formerly done. She urged her hearers to remember that while we love our spirit-friends and rejoice in their presence, those who are still embodied need our love and care, and the test of spirituality consists in the number of good deeds done, and kind thoughts generated for those who need them.

Public services will be resumed the first Sunday in October; Mrs. Lake, speaker, to be followed during the month of November by Dr. F. L. H. Willis. \*\*

Reception to Mr. and Mrs. G. W. Hates .-These platform workers have apparently enjoyed their visit to Boston. They have been kindly received and have made very favorable impressions.

ceived and have made very favorable impressions. They have evidenced their abilities as lecturers and mediums on several occasions, with the result of many calls for their services in our midst, which their previous engagements prevent accepting.

Wednesday evening, May 22d, a reception was given them at the First Spiritual Temple, which was well attended and participated in by Mrs. H. S. Lake, Dr. H. B. Storer, Miss Lucy Barnicoat, Miss Webster, Mrs. Hago and Dr. Wilder. Good music was rendered by Mrs. Clapp and the Misses Parker. Mrs. Heberton, under control of "Topsy," saily some plantation melodies.

Mr. and Mrs. Kates replied in an interesting and appreciative manner to the congratulations of their triends, and the company dispersed, feeling that the evening had been a very enjoyable one.

Mr. and Mrs. Kates left hoston last week for Montreal, Canada, to serve the cause there during the month of June.

Children's Progressive Lyceum No. 1, Paine Hall .- The memorial exercises held by this Lyceum on Sunday morning, May 20th, were of great interest, and were largely attended. The hall was tastefully decorated with flags, bunting, emblem's and banners.

new.... This is not a day to recall past strifes of civil war, how buried in peace amilist dusies of forgiveness and sweet roses of reconciliation. True, we weep for those whose absence we feel, but the pride that tempers our joy in their heroism makes our tenrs glisten in the lustro of their renown. We must realize that what yightance won for us in the past vigitance must prisery for us in the future."

In the evening an excellent programmes of vocal and instrumental music was followed by tableaux by the children of the Lyceum. The front seats were occupied by frederick flecker Post 21, G.A. R., Kearsarge Naval-Veterans, Post 7, and drum corps, John A. Andrew Post Battalion and band and invited guests. Dr. Cherry, in command of Post 7, G. A. R., was accompanied by a staff consisting of past commanders of the post and the entire fife, drum and bugle corps. The exercises consisted of music by the drum corps and Milligan's drum corps; soles by Hatte Dodge, Mabel Waite, Grace Scales; duet by Misses Blanche Morrison and Etta Halnes; glee by the Berkeley quartet; recitations by Frank Barion, Benjamin P, Weiver, Miss Maria Falis, Miss Lucectte Webster; violin sole by George C, James; plane sole by Herbert Newton; harmonica medley by Harry Lee, and tableaux, in which Miss Morrison, Mrs. Whitney and Miss Amy Peters appeared.

These appropriate memorial exercises were carried to a successful conclusion by an efficient committee, consisting of Major S. B. Bancroft, Chairman, Mrs. W. S. Butler, Mrs. V. R. Henvener, Mrs. M. A. Russell, Henry Scales, Ernest R. Wendemuth and Philip Fawcett.

The Boston Globe, of May 27th, gave an extended

Fawcett.
The Boston Globe, of May 27th, gave an extended and kindly report of the services.

America Hall, 724 Washington Street.-The 2:30 P. M. service of the Echo Spiritualists' Meetings was held as usual at this place, and was made intereresting by appropriate memorial exercises. Remarks were participated in by the Chairman, Dr. W. A. Hale, followed by Mrs. A. A. Smith, Mrs. I. E. Downing, Miss Nettle M. Holt, Mr. Fuller, Mrs. Luther and Dr. W. S. Eldridge. Many remarkable tests and delineations were given through the above-named mediums and the Chairman, which were all recognized. Excellent music was rendered by the usual talent. At 7:30 r. M. the hall was filled to overflowing to enjoy the closing exercises of the season, which consisted of a grand musical and literary entertailment, opened by union slinging of "Nearer, my God, to thee." An invocation followed by the Chairman, after which highly appreciated musical selections were given by Mr. Estes, Miss Ella Woods, Herbert and Lotta Cushing, Miss Gracie Taylor, Miss Flossie Crafts. Recitations and readings were given by the little ones, Miss Flossie Crafts, Kate Pushard and Lulu Parks—also by Mrs. A. Foram and the popular elocutionist, Miss Maude Bigelow—all being highly appreciated. Remarks and tests of a high order were given through Mr. Fernald, Mrs. Downing, Mrs. Smith, Mrs. Wilkins, Mrs. M. E. Peirce and Miss Nettle M. Holt. The closing poem, written through the organism of the Chairman, was much commended. After remarks by the Chairman, was much commended. After remarks by the Chairman (under control) and a song by Miss Ella Woods, the season and the meeting were, with a benedletion, brought to a harmonlous close. were participated in by the Chairman, Dr. W. A.

were, with a benedletion, brought to a harmonious

were, with a benediction, brought to a narmonious close.

These meetings will be reopened Sunday, Oct. 6th. at 10:30 a. M., and 2:30 and 7:30 r. M.; services will also be held on Thursdays at 2:45 r. M. in the same hall, 724 Washington street.

The Chalrman, in behalf of the society, takes this occasion, through the columns of THE BANNER, to thank the mediums who have so kindly aided in its services the past season; also those who have rendered their assistance in the way of music.

The Echo Spiritualist Society also desires to tender its heartfelt thanks to the BANNER of Light for its kindness in reporting our meetings and printing our notices the past season.

Dr. W. A. Hale, Chairman.

M. M. Holt, Sec'y.

M. M. Holt, Sec'y.

#### Portland, Mc.

To the Editor of the Banner of Light: The First Spiritual Society held its first public meeting in the Red Men's Hall, corner Brown and Congress streets, Sunday evening, May 19th. The Chairman briefly stated the objects and purposes of the Society. He then introduced Mr. Andrew Cross, who read in his pleasing manner the inspirational poem "Evermore;" after music Dr. Henry Slade was Introduced

his pleasing manner the inspirational poem "Evermore;" after music Dr. Henry Slade was introduced as the speaker of the evening. Dr. Slade spoke for about one hour, refuting the charges which had been brought against him while in this city. A large audience was present, and judging from Dr. Slade's reception, and the hearty manner with which his remarks were received by the audience, he has many warm friends in our city. We have a very pleasant hall, conveniently located, and easy of access.

Sunday evening, May 26th, Mr. Andrew Cross lectured before our Society, taking as his subject "A Spiritualist's View of Prayer." He began by combating the materialist's idea of the subject, and said: "You will be told that all the forces of the universe are governed by law, inflexible, inexorable and unchangeable; and answer to prayer can never come except through what are known as nature's laws, forgetting that we have other requirements more important than the mere physical, and that there are other laws transcending those called the natural, whereby the spiritual nature receives its 'daily bread."

In a darkened room your heart's desire, or prayer, is for light; the desire (the desire is prayer) increases; the prayer is more intense, and produces action; you grope about till, reaching the whidow, you throw wide the shutter, and the light floods in; your heart is gratified, and your prayer answered.

One of you holds a strong desire for spiritual knowledge; the desire which is prayer produces effort, it may be will, that subtle force which supersedes electricity; there may not be enough in yourself, but another added increases power, and where 'two or three are gathered together,' the power is greater; and where a multifude are of one accord, the mental vibrations reach spiritual substances: these in turn affect others, mill at last the soul of the universe is stirred, and the responsive harmony is the voice of God in answer to prayer.

One thing is sure: It is deep desire and carnest tourder which represents

God in answer to prayer.

One thing is sure: It is deep desire and earnest longing which produces the condition whereby prayer may be answered. Ask, seek, knock, and ye shall be answered."

answered."
A good audience was present, and listened with deep interest to Mr. Cross's able lecture, of which the above gives but a faint conception. Mr. Cross is able and pleasing, and societies desiring a good speaker would do well to employ him.

H. C. Berry, Chairman.

Written for the Banner of Light. JACOB'S VISION .. BY ROSE MAXIM.

The sun had set; the night was coming on: And he lay down to sleen alone and weary: His bed the earth, his pillow but a stone, Darkness was there, and all around was dreary:

And he beheld a ladder in the air. Set on the earth and reaching unto heaven. Angels ascending and descending there, And then the promise unto him was given.

And yet, not only unto Jacob's sight Have signs appeared, and hope-inspiring vision. But other wanderers-those in sorrow's night-Have welcomed messengers from Land Elysian.

Oh, visions blest! Oh, min'string angels, may Your heavenly influence from us ne'er sever! Still be our fire by night, our cloud by day, Comfort and guide us henceforth and forever!

### June Magazines.

THE ATLANTIC MONTHLY has for its opening num ber a surpassingly interesting article by William A. Eddy on "The Highest Structure in the World"—viz-the Effel Tower; Edith Brower contributes "Bonny Hugh of Ironbrook"; Charles Eliot Norton, George Moritz Wahl, C. H. Toy and Prof. Royce furnish read able papers; Horace E. Scudder discourses pointedly and practically on "The State, the Church, and the School"; "Brevet Martyrs," by E. T. Johnson, is a narrative, in somewhat humorous vein, of the troubles met with by the Southern refugees in the late civil war, as viewed from the standpoint of the Sanitary Commission; other articles, reviews and the usual departments are furnished. The poems by Edith Thomas and Walter Mitchell are very fine, particularly that by the last named, entitled "The War-Cry of Clan Grant." Houghton, Mifflin & Co., Boston publishers.

MAGAZINE OF AMERICAN HISTORY.-A prominent feature of this number is a complete and authentic historical narrative of "The Ancient and Honorable Artillery Company," the oldest military organization in this country, and the offspring of "The Honorable Artillery Company" of London, the oldest in the world. The former was incorporated in 1638, the latter in 1637. The article fills thirty-one pages, and is illustrated with ten engravings, including a frontisplece portrait of Major-General Sir John Leverett, three times elected Commander, six years one of the Governor's council, subsequently Deputy-Governor and Governor of Massachusetts, and Knighted by Charles II. in 1686. Another illustrated article relates to "The Historic Capital of Iowa" by Mrs. E. E. Dye. Interesting reminiscences of Boston are given by W. C. Bates in "A Boston Writing School Before the Revellution." Of the other contents are "The Last Twelve Days of Major John André," "Georgia and the Constiworld. The former was incorporated in 1638, the latter in 1637. The article fills thirty-one pages, and is

tution," and "Evolution of the Constitution," New York: 743 Broadway.

ST. Nicholas.-The approaching release of children from school-day limitations is foreshadowed in the frontispiece, entitled, "The First Holiday of the Summer." The opening article describes a visit by the artist, George Wharton Edwards, to Antwerp Ca-thedral, with several sketches made by him in lilustration. "The Awful Thing that Tilly Ann Did," is disclosed in a fascinating way by Arlo Bates and Eleanor Putnam. An amusing sketch of child-life is given in "Little To-bo," An episode in the life of a dog will be found in "Bingo was His Name," and a thrilling experience of the great explorer Stanley is related by David Ker. These, with many other attractions, relating to aniateur photography, Southern negro life, natural history, and other subjects, poems and many engravings, constitute a very satisfactory number. New York: The Century Company. Boston: Damrell & Upham, 283 Washington street.

### Hunner Correspondence.

#### New York.

TROY .- "H." writes: "The meetings of the First Spiritualist Society, at Keenan Hall, have been well attended; many strangers, principally new investigators, were present, who

pany new investigators, were present, who must have encountered some truth in our well-founded belief.,

A new feature, old, however, with the BANNER OF LIGHT Free Circles, is that once a month, on Sunday, questions asked by the public are answered through the mediumship of Mrs. Newton (Mathilda) Reynolds.

After the meeting, Mrs. Reynolds's guide, 'Winona,' gives tests which are usually all recognized.

On a recent Thursday evening, after the So-

On a recent Thursday evening, after the Sociable, Mrs. Carrie E. S. Twing occupied the platform; many Albanians were present. Lately the members of the Albany Society and our Troy Society are visiting each other often. This is as it should be. The more the societies unite themselves in spirit the more spiritual their work will be.

Mrs. Twing opened the meeting by reading a poem. She related an experience she had with a dying prisoner, who expressed his gladness that he was in prison, for had he not been he might have gone from bad to worse. The most might have gone from bad to worse. The most blessed experience he recollected having ever had was that he then felt of the nearness of so called death, and with it the certainty that in the sphere beyond he could make up for a wasted life here.

This experience taught the speaker, as it

might each and every one, that we ought to look first for our own redemption before we try to redeem others; if we would do so, we would be better prepared to give a helping hand to our fallen brothers and sisters.

I believe, said Mrs. Twing, in practical missionary work, but not in the practical work of a sheriff and his ton or twelve assistants, who are forced to transgress the law of humanity

by putting to death one who has violated the command, 'Thou shalt not kill.'

Mrs. Twing then took up the life of one whom she termed a very faulty saint, St. Paul. If his commandments were still respected and enforced, progress would not be found in life, and the women would be activated barred out. as the woman would be entirely barred out. I am glad, she said, rejoiced to know that Paul is a man of the past, and that woman has the right to speak.
After the address 'Ikabod,' Mrs. Twing's

guide, gave some remarkable tests, all of which were recognized."

### Pennsylvania.

CORRY .- G. F. Lewis writes: "The mysterious disappearance of the six-year-old son of Mr. and Mrs. Grubert in Brooklyn, May 17th, was the talk of multitudes in that city, the was the talk of multitudes in that city, the general opinion being that he was drowned in the East River accidentally, or by being pushed in by his playmates, who did not realize the fatal results that might follow the act. Friday, the 24th ult., just one week from the time of his disappearance, his body was found in the water at the root or East Thirty eighth expect. The New York Sun reports that the mother of the boy avers that on the evening of the day on which he was lost she saw him as a spirit. She said: 'It was about 7 or 7.05 o'clock on Friday evening, and long before I began to Friday evening, and long before I began to think about Artie's being out too late. The knob of the hall door makes a peculiar sound when it is turned. I thought I heard it, and looked up. I neither saw nor heard the door open or shut, but there, right in front of the division between the two doors. I saw him. division between the two doors, I saw him. He stood with his head down, as if he was ashamed of having been out so late. "Oh, you'll catch it," I said. He did not answer; but a little girl who heard me spoke up. "Who are you talking to?" she asked. "Oh, that little rascal, Artie," I answered. "He has been out and lost his supper." When I looked back Artie was gone. I know now what it was. That was the time he was, drowned, and his spirit could not rest until he came home."

The rapid accumulation of facts like these, usion between the two doors. I saw him.

The rapid accumulation of facts like these, occurring outside our ranks, is awakening the interest of parties not accustomed to give any thought to spiritual phenomena, and augmenting to a considerable degree the number of investigators."

### Connecticut.

DANIELSONVILLE. - W. DeLoss Wood writes: "What is wanted here is a good medium-one who can give tests. Such a medium in this vicinity would be a great help, and would, I am certain, awaken an enthusiasm here sufficient to warrant the organization of a society. Could one come here and assist in a a society. Could one come here and assist in a private circle, the Spiritualists would soon get under way and be prosperous. We have a large and spacious hall, which was built and dedicated to Spiritualism. This hall is always open and free for spiritual exercises. I wish some medium who would like to come out into the country and help us make a start in organizing would read this and become and the same and would read this, and be persuaded to come and engage in the work; it is a good field for a large and prosperous society. A warm welcome will be accorded such, and the writer would be only

too glad to entertain them.

I am a constant reader of the BANNER OF LIGHT, and find a deal of pleasure in its perusal. I consider it the ablest-edited paper I have

I am strong in the faith, because I know it to be true. Perhaps many will recognize me when I state that I am the son of Mary Macomber Wood, well known twenty years ago as a public trance lecturer."

### Passed to Spirit-Life,

From his earth-home, in Monroe Centre, Ashtabula Co., O. on May 17th, 1889, Julius Benson, Esq., aged about 59 years.

on May 17th, 1889, Julius Benson, Esq., aged about 59 years. The Benson was a firm believer in the sumay fruths of Spiritualism, and endeavored to make his religious a part of his dally life. His broad views upon religious questions made him tolerant of the opinious of all who homestly differed with him in belief. This made him loved and honored by all who knew him.

The funeral services took place on the 19th, conducted by the writer, in the presence of a large number of his friends and neighbors, whose attendance testified to the profound respect in which our arison brother was hold. Just before he passed away he requested that the funeral services should be conducted by a Spiritualist, or that none at all should be held over his remains. His wish was carried out by the loving wife and three faithful sons who survive him. He lived a Spiritualist, and consistently with his life did he pass from earth.

may the angels be ever near to the dear ones—who are thus called upon to part with a loving husband, a kind father and noble friend—to cheer them with the blessed assurance that he still lives and loves and is with them now as in the days gone by.

HARRISON D. BARRETT. lays gone by. Meadville, Penn., May 25th, 1889.

From Saratoga Springs, May 23d, Mrs. Ida C. Cleaver, second daughter of Dr. W. B. Mills.

lier parents and remaining two sisters are rejoiced at her happy and victorious birth into the higher life, J. W. Kenyon,

From her home, in Akron, O., Thursday, May 16th, 1889 (of

From her home, in Akron, O., Thursday, May 16th, 1889 (of congestion of the brain), Mrs. Ellen E. Andrews.

Mrs. Andrews had nearly reached her 69th year, and was a remarkably well-preserved woman physically until she met with the sad accident (a fall from a step-ladder) that carried her off.

Blo has for years been well known among the Spiritualists of the Biate; her mane prior to her second marriage was Mrs. Mitchell, wife of Owen W. Mitchell of Cinchmat, O. She was a firm Spiritualist in thought, ward and deed, and by her loving and generous nature endeared herself to all who knew her. She possessed a cheerful spirit.

A large concourse of friends from far and near attended her obsequics, which were conducted by Mr. Thos. Lees of Cloveland, O., who presented in an able manner the cheering truths of the Spiritual Philosophy in contrast with the old ideas of death, so called.

Her premature decease will be a sad blow indeed to the immediate family, which consists of a sorrow-striken husband, a loving and only son by her first husband, and three affectionate foster-children of her brother's (Geo. W. Greely), Edward, Alice and Neille.

From Burlington, Wis., May 18th, Dr. Joseph Wilbur, aged

From Burlington, Wis., May 18th, Dr. Joseph Wilbur, aged

79 years.

Dr. Wilbur was born in Burlington, N. Y., in 1810, and lived several years in Milwaukee, Chicago and elsewhere; for a few years past this village had been his home, where his son, Geo. H. Wilbur, is extensively engaged in the hunber business. At this place, as also in Cleveland, Detroit, Milwaukee and Chicago, he followed his profession as a Magnetic Physician, having been a healer for thirty-five years, in which time he had performed many wonderful cures. He had practiced in Burlington but two or three years, but was eminently successful.

He leaves a loving wife, two daughters and two sons to mourn his loss. He halso leaves a brother and two sisters older than himself, and a brother and sister younger.

The funeral was held from his late restdence, near the St. Paul dépôt, at 20'clock on Monday afternoon, May 20th, Rev. G. H. Hubbard preaching a very impressive sermon. Gor.

From Lynn, Mass., May 11th, Mrs. Susie Ross Southwick

aged 26 years and 6 months.

The Angel of Death has called our loved one; we shall miss her from our little circle, yet we know she is far happier in the blissful realms of light, where she has met her darling babe and other dear ones gone before. Two years since she began to fall from consumption; no skill could save her, and calmly she awaited the summons. The release came at 2 o'clock in the morning, when she reached forth her hands as if to grasp those of spirit-friends in attendance, then sank back and was gone, leaving the sweet smile upon her countenance. They laid her form to rest beside her child in Danvers. Bereaved companion, take heart; she rettims through the open gate to minister unto thee, and thou shalt meet her again beyond the changes of earth.

MARY L. FRENCH.

From Sunapee, N. H., April 11th, 1889, William Eastman aged 45 years and 1 day.

He was a life-long believer in Spiritualism. It was a confort to him in health, and he looked to the beyond as a glad and beautiful home.

From Pine City, Mariposa Co., Cal., April 17th, 1889, Mrs. Mary E. Thayer, aged 58 years.

(Obituary Notices not exceeding twenty lines published gra tutionsily. When they exceed that number, twenty cents for each additional line will be charged. Tenwords on an uverage make a line. No poetry admitted under this heading.]

#### Spiritualist Meetings.

ALBANY, N.Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 105 A.M. and 8 P.M. Admission free. The Ladles' Aid meets same place overy Friday at 3 P.M.; supper served at 6 P.M. J. D. Chism, jr., Secretary,

. D. Guism, jr., Secretary.

ANDERSON, IND. — The Society of Spiritualists neets regularly in Westerfield's Hall. meets regularly in Westerfield's Hall.

BRIDGEFORT, CONN.—The Spiritualist. Union. Issae F. Moore, Secretary.

BUFFALO, N. Y.—First Society of Spiritualists—
A. O. U. W. Hall, corner Main and Court streets. Regular lecture session Sunday at 7½ P. M. Willard J. Hull, President. Strangers welcome.

dent. Strangers welcome.

BANGOR, ME.—Meetings are regularly held by the Spiritualist Association. C. L. Coffin, Secretary.

CHICAGO, ILL.—Mrs. Cora L.V. Richmond discourse before the First Society of Spiritualists in Martine's Adastrect) Hall every Sunday morning and evening.

CHICA GO, ILL.—The Spiritualist Mediums' Society neets in Avenue Hall, 159 22d street, every Sunday, at 24 p. M. Investigators are cordially invited. E. Jones, Pres CHICAGO, ILL.—Moses Hull addresses the Spiritual raternity every Sunday afternoon and evening.

Fraternity every Sunday afternoon and evening.

\*\*CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10 § A. M. E. W. Gaylord, Conductor. CHATTANOOGA, TENN. Meetings are held reg-ularly at Market-street Hall. Dr. George A. Fuller, speaker.

DENVER, COL.—Sunday meetings are held regularly by the College of Spiritual Philosophy. P. A. Simmons President; Dr. Dean Clarke, regular speaker. EAST PORTLAND, ORE.—Meetings are held by the Spiritualist Society at Buckman Block Hall, corner 4th and 6 streets, each Sunday at 3 o'clock. Miss Welda Buck-man, Secretary.

LOWELL, MASS. The First Spiritualist Society neets in Grand Army Hall. Thomas T. Shurtleff, Clerk. LAWRENCE, KAN.—Meutings are held by the Spiritualist Society. W. M. Hayes, Secretary.

MUNITIES. J., CANADA. - Meetings are held by the Spiritualist Society. W. M. Hayes, Secretary.

MUNITIES. J., CANADA. - Meetings are neural the hall of the Religio-Philosophical Society, 2456 St. Catherine

NEWBURYPORT, MASS.-Meetings are hel-every Sanday at Fraternity Hall.

NEW BEDFORD, MASS.-Meetings are held each sinday by the First Spiritualist Society. F. Win, White

Sunday by the First Spiritualist Society. F. Win, White head, Secretary. NEW HAVEN, CT.- First Spiritualist Society; hall 480range street, Dr. Geo. Barrett, President; Jessie Schoep film, Secretary.

NEWARK, N. J .- Meetings will be held every Sun orn, Secretary NEW ORLEANS, LA.—The Spiritualistic Association holds meetings in Minerva Hall, Clio street.—H. L. Sel

PHILADELPHIA, PA. The First Association of PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 p. m., at the hall, 810 Spiring Garden street. Joseph Wood, President, B. P. Benner, Vice-President and Secretary, 940 Warmock street. Second Association meets Sunday afternoon and evening, at its Church, Thompon street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 23-p. m., N. E. corner Minth and Spring Garden street. Sunday evening, Ninth and Callowhill streets.

PORTLAND, ME.—The First Spiritual Society," meets every Sunday in the "Red Men's Hall," corner of Brown and Congress streets. H. C. Berry, Chalman; P. L. Peck, Secretary, 105 Brackett street. Strangers visiting our city will receive a hearty welcome at our hall.

PEORIA, ILL.—At Union Hall, 430 Main street. Ser-

city will receive a hearty welcome at our hall.

PEORIA, ILL.—At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational trance speaker. Seats free. To commence promptly at 14.

PORTLAND, ORE.—Two Societies hold regular services: The Philosophical Spiritual Society in Central Hall, Col. G. A. Reed, President—P. Haskell, Secretary; the First Spiritual Society in G. A. R. Hall. Maj. C. Newell can be addressed for particulars.

andressed for particulars.

SPRINGFIELD, MASS.—First Spiritual Society,
Services are held dvery Sunday at 2 and 7 P. M. at Grand
Army Hall, corner Main and State streets. Miss Emma J.
Nickerson, regular speaker. C. I. Leonard, President; J. P.
Smith, Secretary.

Smith, Secretary.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10½ A. M. and 7½ P. M. All are welcome. W. B. Mills, President; E. J. Hulling, Clerk.

ST. AUGUSTINE, FLA.—The First Spiritualistic Society holds meetings on Sunday at 3½ and 7½ P. M., at Witsell's Hall, Spanish street.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Brant's Hall, 9th and Franklin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

ST. PAUL, MINN.-The Ramsey Co. Association o Spiritualists and Liberals holds regular meetings at the Chapel, Wancotu street, between 8th and 9th streets. Mrs. Laura A. Grant, Secretary.

TOPEKA, KAN.—Sunday meetings are regularly held in Music Hall. F. P. Baker, Conductor.

WATERTOWN, N. Y.—Sunday meetings are regularly held by the First Progressive Spiritual Society. Katio N. Mattison, Secretary, No. 8 Pearl street.

WORCESTER, MASS.—Meetings held every Sun day (except in July, August and September) at 2 and 7 P. M n Continental Hall, corner Main and Eoster streets.

### Convention in Vermont.

Convention in Vermont.

The Quarterly Convention of the Vermont State Spirit allst Association will be held in Liberty Hall and in Sticking's Grove at Tyson, Vt., Frklar Saturday and Sunday, June 7th, 8th and 9th, 1889.

The usual State speakers and mediums are invited and expected; also good test mediums and speakers may be present from other States.

Bro. A. F. Hubbard will be pleased to see and welcome you to his also new and commodious "Echo Lake Hotel," and will feed and shelter you for one dollar per day.

Prof. A. J. Maxham, of Brattieborough, promises to be present and inspire us with his wonderful musical talent. Other fine singers are expected.

Call for half-rate tickets over the Rutland Division of the Vermont Contral Railroad to Ludlow, then take stage for Tyson, five miles north, up the Black River valley. This is a beautiful summer resert.

Come one, come all 1 Don't stay away and let the officers of the Association have a convention alone. Give us a rousing old-time attendance. LUTHER O. WEEKS, Sec'y. Proctarsville, Vt., May 11th, 1889.

The New Hampshire Association of Spiritualists

Will hold its Annual Convention this year at Keene, June 7th, 8th and 9th. All the State mediums and speakers are invited and desired to be present, as business of importance will come before the state. ore the meeting. Miss Jennie B. Hagan will also be present the entire session.

Mr. Frank Algerton, of Boston, the popular young speaker and test medium, is engaged.

The friends at Keene are thoroughly in earnest for the coming Convention, and will make all necessary arrangements. This is the third one for that city. Let us make it the best i

Annual Meeting in Oregon. The First Spiritual Religious Society of New Era, Clackamas Co., Orc., will hold lis annual meeting on the camprounts at New Erie, on June 14th, 1889, and continue for about ten days.

MRS. H. B. HOLLAND, Sec y.

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### TO A REVIEW IN 1887 OF THE SEYBERT COMMISSIONERS' REPORT:

### What I Saw at Cassadaga Lake.

### 1888.

BY A. B. RICHMOND, Esq.,

Member of the Pennsylvania Bar; Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "Dr. Cros-by's 'Calm View' from a Lawyer's Standpoint," "A Hank in an Eagle's Nest," Etc.

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The vast difference between spirit phenomem and the tricks of the conjuters are clearly shown, and the follies of professional so-called "exposers" exhibited in a light that must cause them to appear supremely ridiculous even to their filiustrious selves. He drives the Seybert Commissioners into the last ditch, in which the more they try to extricate themselves the deeper they will get, the only means of escape being to confess their unfaithfulness to the trust reposed in them by the generous donor of a sixty-thousand dollar bequest.

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### The Bishop Case.\*

The manner in which W. Irving Bishop, the mind-reader, came to his death, has justly raised a question in the community whether he was not a victim of the ignorant and precipitate haste of the doctors who, in the face and eyes of his phenomenal condition on like occasions for many years, as attested by his immediate relatives and friends, proceeded to perform an autopsy on his body which was neither called for by them nor warranted by the circumstances of the case. A more direct exhibition of the prevalent desire of a certain portion of the "regular" physicians to wreak-their ghastly experiments on the bodies of the dead even before they have become cold, is not often presented to the public mind to arouse its horror and excite its dread.

Bishop went off in a cataleptic trance, such as he had many times passed into before, and in which he had often remained for days together. He was at the time at a meeting of the Lambs' Club, New York City, where he had just performed one of his mental feats; physicians called in, after doing what they could for his resuscitation, pronounced him "dead"; and in three hours and fifty minutes after he was so pronounced he was under the dissecting knife of three "regular" doctors. To say the least, there was no call from any quarter for such unseemly haste. His relatives did not suggest the operation, nor did they even know anything about it. They believe and assert, on the other hand, that he was at the time in one of his periodic trances, to which he was subject from seven days when but six years of age, and when nine years old he was in one for three days, the attending physicians all the time pronouncing him dead. In each instance his mother closely watched him until the vital functions resumed their customary activity. It was this peculiarity which forces his family and friends to believe that he was simply in one of these trances when the doctors made such haste to dissect

On account of their formal and most serious complaint the coroner held an inquest into the case, the only result of which was the jury's finding that he died at the Lambs' Club, that the cause of his death was coma, and that the three doctors, while acting "in good faith" in performing the autopsy upon the body of "the deceased," nevertheless, in the case of one of them, Dr. Irwin, "acted in some haste respecting the direction of the performance of the autopsy." We should say so!

Here comes a similar case from Nanticoke,

Here comes a similar case from Nanticoke,

It can never be definitely settled whether Irving Bishop's sudden death occurred while lying on his bed, or four hours thereafter, when he was taken from the icebox in the undertaker's shop and hald upon the table for the carvings of a surgeon's knife. Whatever may be the verdict so far as death was concerned, it may be asserted, without fear of contradiction, that the man who put his knife into the person of his friend and patient three hours and affty minutes after he determined death had occurred, has a hide about his sensibilities which can never be punctured by public opinion, can never be affected by universal scorn. Put aside all violation of the law, forget for a moment all technical objection as to having or not having peruission, look at it in its bare naked offense against humanity, and let it be forever settled that such bruitality as was evinced in this outrageous tampering of the body in which had been but four hours before a sentient human being will not be tolerated in this community.—Howard, in New York Sunday Press.

Press.

The thought that the Mind-Reader Bishop was dissected by the doctors during a trance, carries with it a horror too frightful to be harbored without the most absolute reason. Yet we have seen no good grounds ausjoned for the haste with which Mr. Bishop's body was dissected, and, in the face of the testimony of his mother and wife, and others, that he had repeatedly directed that this should not be done without great deliberation, there seems to have been culpable neglect in some quarter.—Herald, Boston.

Penn., in which the helpless sufferer barely escaped being the victim. John Stephens, says the account, an old man, was found on Saturday, May 25th, apparently dead in the house of John Alexander. A doctor was called, who pronounced him dead. The body was put into a rough coffin, and left in an outhouse until the morning of the 27th, when it was removed to a wagon and carried off to the poorhouse, from which it was to be buried. The driver had not proceeded far when he was startled by hearing groans from the coffin, and the noise of some one struggling. Stopping in the road, he wrenched open the box, and found the supposed corpse alive and perfectly conscious, though very weak. The old man said he had been conscious a great part of the time, and remembered being put in the coffin and carried out of the house, but knew nothing of lying in the outhouse for thirty-six hours.

The doctors, too, pronounced the unfortunate Mr. Bishop dead. As a New York journal observes, it is common to carve bodies of dead, or supposed dead, people who died suddenly, but in Bishop's case it should have been remembered that he was subject to that condition of trance which resembles death, lasting a week on one occasion. The doctors may have been right. but doctors have made a mistake so often when persons lay in a trance, that it is always best to await evidence of positive decomposition. Catalepsy—continues the same journal—is the result of a most singular mental and nervous state, similar to sleep. The mutual relations of the soul and body seem to be annihilated. There is flexibility, not spasmodic stiffness, of the muscles; insensibility to external impressions; immobility; while the internal sense is retired and sunk in itself. Naturally, the conditions differ in trance patients: "The horrible fact that epileptic persons have been buried alive, and found on disinterment to have turned in their coffins in their last throes of death, should make the embalmer pause, and stay the knife of the surgeon. It was justly charged against the physicians

in Bishop's case that they held a secret autopsy, in violation of the statute requiring postmortem examinations in such cases to be held under the direction of a coroner. Dr. Robertson, the family physician of Bishop, said that the latter had told him several times that he wanted no autopsy made on him after death While he believed that Bishop was dead when the autopsy took place, he said that Dr. Irwin was so hasty in his action, that he deserved to be censured. The Briggs testified that he had seen Bishop on two occasions when he was in the cataleptic state: one in his office, and the other when he was summoned by a lady who said Bishop was dying. In the latter case as in the former, there was neither pulsation nor respiration, and no indication of life whatever. Two other doctors who were called pronounced him dead. They made several tests. and without hesitation said he was dead. To every appearance he was dead. He remained in this state for over twelve hours. Forty minntes after his revival he was none the worse for his attack. He had a horror of being dis-

Competent authorities assert that in case of real cataleptic trance there is suspended animation, the functions ceasing to act; hence an hour or ten hours in an air-tight coffin would not necessarily cause death. In cases of suspended animation, packing in ice or placing in a cold room will, and often does, cause death, when the patient would otherwise survive. Decomposition is the infallible death sign, and in the indecent haste to prevent it persons may be doing just what the doctors and disease have failed to do-killing their friends. Death is sometimes days in completing its process, the conditions of the body having much to do with it. The presumption is that it is not complete until decomposition begins. Without doubt there are constant cases of premature burial, none of which need occur; and many who are thus buried could doubtless be resuscitated. know nothing and can tel But the "regulars" nothing of how to do it.

Taking this Bishop case in all its cruel bear ings, one may well conclude that it will open wide a door for discussion till now held fast shut by the hands of prejudice and bigotry. 🛕 question is at last raised which will henceforward persist in being asked, until it is satisfactorily answered. Let the public mind once be thoroughly awakened to the perils that environ ignorance long persisted in, and all the obstructions which conservative timidity and narrow prejudice may oppose to it will be of no avail in hindering the thorough investigation and study of man in any and all of his relations.

### Christ, the Man.

This was the subject of a sermon in Lent by Rev. Mr. Mann, rector of Grace Episcopal Church in Kansas City, and he treated it on the ordinary human level. He began with the assertion that a few magnetic figures stand out in clear relief and with startling distinctness from among the mass of men, preëminent among whom is Jesus Christ. Who was he? He was a man. Many regard him in effect as his early years. He lay in one of these for an unreal being, the shadowy figure of a legend or the bright suggestion of a myth. The first thirty of the thirty-three years of his life were passed in a small Syrian village. He never attended the great schools of the day; he never spent any considerable time in the mighty cities of the ancient world; he never mingled with the leaders of thought and action, of his age. From his earliest youth he toiled as a rustic carpenter, lived as an obedient son in an humble household, and worshiped as a simple Jew, submissive to all the rituals and instructions of the Jewish church.

Even in early youth he felt premonitions of a great career—the stirrings of a divine ambition to teach and bless the world. Brought up in the most bigoted community of the most bigoted people the world has ever known, educated in the conception of a Messiah who should place the Jewish nation upon the throne of the earth, accustomed to hear the Gentile spoken of as morally and spiritually the inferior of the Jew, he nevertheless deemed his mission to be one not for Israel, but for humanity. He had but three short years for his public work, which was carried on against the most bitter opposition from all the powerful classes of the day. He pressed on steadily through scorn and obloquy, persecution and treachery, and at last ended his life on the

He was a man with full humanity; with the body, mind and spirit characteristic of us all. But he was the ideal man, in whom the virtues which, seen singly, are the glory of many of our race, are all of them combined. He was a man with all the possible glories of our nature assembled in him, He possessed the courage of the hero with the sensitiveness of the most meekness; authority with obedience; wisdom unreliable.

with compassion; divine anger with divine pity. It was the lowly carpenter of Nazareth in whom all these qualities were gathered in perfect harmony.

one, of a life actually lived. Making-all allowance, said the preacher, for the results of modorn criticism, there still remains this trans-cendent figure, Jesus Christ die man. The noblest man this world has ever seen finds his preëminence acknowledged and his perfection confessed by all his fellow-creatures. It surely is no slight thing that the too often dreary annals of the world should contain this one known to be real.

#### Decease of II. Melville Fay.

CLEVELAND, O., May 29th; 1889.—H. Melville Fay, the well known spirit-medium, and husband of Anna Eva Fay, has just died in a hospital here of cancer of the tongue. He was forty-eight years old.

The above, which we clip from The Herald of this city, and which, doubtless, has appeared in the press generally throughout the country, places the individual to whom it refers in a guise so diametrically opposite to what he held when in active life in our midst, that we feel called upon to state just exactly who and what he was.

H. Melville Fay has for the past twenty-five or thirty years masqueraded before the public as the friend or opponent of Spiritualism, as best suited his prospects for pecuniary gain. At the first he announced himself a medium of astounding power, in whose presence the most wonderful phenomena occurred, including all that took place with every other medium, and much else in addition. As the latter, he promised to give his audience (we use his own words) "a complete and thorough exposition of all these pretended works of spirithands." Of his duplicity we have frequently informed our readers during the past twenty-

In December, 1865, he wrote us, expressing an earnest desire for the BANNER OF LIGHT to advertise him as a lecturer upon the beautiful truths of Spiritualism, accompanying his request with professions of a deeply-founded conviction of its truth, and his determination to devote his life to making it known to the world. We had scarcely finished reading the letter when & New York paper reached us, in which was an advertisement of the most sensational description, with the following head-lines:

"COOPER INSTITUTE. SATURDAY, DEC. 16TH, TUESDAY, DEC. 19TH, THURSDAY, DEC. 21ST, FRIDAY, DEC. 22D, SATURDAY, DEC. 23D. STARTLING REVELATIONS. WONDERS OF WONDERS EXPLAINED. THE INCREDIBLE RENDERED CREDIBLE. SPIRIT-WORLD INVADED. GREAT REVOLUTION AMONG THE INHABITANTS

THEREOF. GREAT REFORMATION TAKING PLACE.' After a few lines of the same tenor as the

above came the following: "Let no one fail to be there. All the tricks feats and strange phenomena performed through the Day-ENPORT BROTHERS reproduced through their former confederate and partner, H. M. FAY, upon the open stage, in bright gaslight."

The relation claimed to be held by Mr. Fay with the Davenport Brothers was false in every particular. There was a Mr. Fay with the Brothers, but it was William M. Fay, another and a very different man, who was at the time of this advertisement traveling with them in Europe. He was not related to H. M. Fay by any tie of kinehip, but possessing the same name, or very nearly so, the latter made use of it and his vocation-though by no means a

confederate," the Davenports employing none -for his own dishonorable purpose. The advertisement proceeded as follows:

"Go and see what a little thing has effected. Go and see how small a thing has filled with wonder and astonishment the Old and New Worlds-gained audiences with royal families, rendered wealthy and famous two ignorant and unprincipled men. First, MR. FAY, who from long and continued practice with the DAVENPORT BROTHERS, AND ALONE, has attained to an Adroitness and Skill with the Ropes truly astonishing and wonderful, will enter his cabinet, of the same size and pattern as that used by the Brothers, and there go through their customary performances in a manner pronounced by all equal, by many superior to theirs.... In short, everything done by the Davenport Brothers-who a few months since rendered New York wild with excitement, and are now creating such a furor in the Old World-will be

After enumerating some of the feats he promised to perform, and which he claimed to be identical with those given in the presence of the mediums, Mr. Fay said in this advertise-

"Interesting and wonderful as is this part of the performance, it will be pronounced as nothing compared with what follows, namely: A COMPLETE AND THOROUGH EXPOSITION OF ALL THESE PRETENDED WORKS OF SPIRIT-HANDS-all done where each and every eye can see every motion. All thoroughly and satisfactorily explained, forming one of the most entertaining, wonderful, amusing and instructive exhibitions ever set before the New York public."

The advertisement in full, and all the particulars relating thereto, were printed in THE which we then said, and the remarks are fittingly introduced here:

"We cannot say that we were surprised, for, from the tricky reputation of this man in the past, he having been again and again detected in his tricks, and exposed by Spiritualists themselves in New York, in Titusville, Pa., and in many other places—the facts of which exposures we are ready to place before the public, if need be-we could not be surprised at any somerset he might turn; but we were disappointed; for from the note we had just received from him, we had hoped that repentance had found a place in his heart, and that he had determined to come up on to a higher platform and be an honest man; and our feetings were outraged by the impudent treachery and scoundrelism of a man who, even while endeavoring to sneak into the ranks of Spiritualist lecturers-we might say even while penning the advertisement to which he desired us to give place in our columns suing for the patronage of Spiritualists—could be concecting such a wicked scheme of treachery against the spirit-

Fay subsequently went to England, and posed as a medium, stating there that THE BANNER endorsed him. But the late Prof. Gunning, of America, who happened to be in England at the time, and attended the meeting, arose after Fay had made his speech, and denied what he had said, proving the fact of its falsity by causing to be read the condemnatory article which we have made the basis of the present one, he (G.) luckily having in his possession THE BAN-NER containing it. We have exposed H. Melville Fay in our columns many times during the past twenty-five years.

It is possible Mr. Fay may have been a medium; many incidents indicated that he was; but his career was for the greater part designed to destroy Spiritualism rather than to sustain it, and he so mingled his mediumship with delicate woman; supreme dignity with utter | trickery and imposture as to render it wholly

### Woman Suffrage Anniversary.

Tremont Temple, Boston, was, on the evening of May 27th, the scene of a large and brilliant gathering, convened under the auspices The Gospels are a record, so far as they are of the New England Woman Suffrage Association, in honor of the 21st anniversary of that organization.

Mrs. Lucy Stone presided. In her introduc-Mrs. Litey Stone presided. In her introduc-tory remarks she offered a tribute of apprecia-tion to the fine display of flags and other deco-rations on the platform, but felt to say of the "stars and stripes": "I can never look on this flag, however, without thinking that nowhere under its shadow can a woman claim her child as her own; and so I never hang it up as an ob-start of vaparation. I never how down to it, and figure, free from all stain of selfishness and pride, corresponding to our highest ideal, and then made feeling reference to the labors of the late James Freeman Clarke for the cause, and introduced his successor, Rev. Charles G. Ames, as one who was also much interested in

"This is an anniversary for me, too," said Mr. Ames, in beginning his address, "for thirty years ago I made my maiden speech on the subject of woman suffrage in the old Mercantile Hall.

"This is an anniversary for me, too," said Mr. Ames, in beginning his address, "for thirty years ago I made my maiden speech on the subject of woman suffrage in the old Mercantile Hall.

I have a sense of a little antagonism in the position I take in this matter; there is a strong feeling that a man is out of place in pleading the cause of woman suffrage; but Halod that it is really a man's question as much as a woman's question. Men should be interested in it, for a man should associate with his equals if he wishes to preserve his dignity as a man, just as it is necessary for States, if they would hold commercial relations with other nations, to have the latter as highly civilized as themselves. Not only is it a question of man's dignity, but an intelligent self-ishness on the part of man would demand that their companions should be their equals in order that their society may be enjoyable. A friend of mine says that his pet aversion is a strong-minded woman. If had any aversion of that sort it would be for a weak-minded woman. I have never yet discovered what degree, of weak-mindedness is necessary to the making of a companionable woman for my friend, by the way.

'Men never will be wise till they have been fools forever,' says Festus; and if this is true it implies a good deal of waiting on your part. You will remember that group by Rogers, which represents a woman waiting, with more or less patience, while the slow postmaster inspected every detail of the letter which she knew was for her. I have often thought that this represents the position of man toward women in political affairs. A right withheld is a wrong inflicted; and when an acknowledged right is still withheld it becomes an outrage, a crime, a dishonor. I can only say in our defense that men are so slow, and you women are so quick. The trouble is that tradition is so strong with us, and the love of power which is characteristle of both men and women. But men men an well. American men are really a pretty good sort after all. A foreign-born lady to

Mrs. Laura M. Johns (President of the Kansas Equal Rights Association), whom the press reports describe as "a real voter, a woman who could vote on every article in the warrant for town meeting, and who was yet not made masculine nor disagreeable by the exercise of her privileges"—was the next speaker. Among other points of interest she gave an account of the courtesy with which women were always treated at the polls; also a spicy story of how five cities in Kansas came to be under women government. One could not fail to be carried along irresistibly to the conclusions she reached that women are worthy of the ballot, that the transfer are interested in the conclusions. that they are exercising the suffrage privilege with as much sagacity as men do, and that women vote with as much wisdom and inde

pendence as do men. The other speakers of the occasion were Rev Henry Blanchard, of Maine—who was glad to be "an associate of Julia Ward Howe, of noble Lucy Stone, of Mary A. Livermore, of Mary F. Eastman, of Anna Dickinson, and many another noble woman"—and Mrs. Mary Soymour Howell, of New York, who gave an account of the condition of the cause in that State and In Connecticut

### Exercise for Men.

The wonder is often expressed why men do not more generally practice athletic exercises after reaching forty years of age. The estimate is made that not more than ten per cent. of those who reach that age are devoted to any form of athletics as a matter of principle in developing the body, and keeping it in good condition. Men are apt to become fat and lazy after forty, expending their nervous force at the cost of their physical vitality, and thus preparing for a visit from paralysis or apoplexy when they reach fifty-five or sixty. It is characteristic of the generation of men who are going off the stage of activity, that they almost wholly neglect the pursuit of bodily exercise. The natural result is the physician's return of death from overwork, which simply means the employment of the nervous force at the expense of the general vitality.

Bright's disease, heart stoppage, and other complaints are fast becoming the foe of the best and most needed men of our time. Men engaged in active business do not often come up to the standard of seventy years. Yet Mr. Bancroft is hard upon ninety, because, though a hard worker all his life, he has until very recently kept up his horseback exercise. He has been painstaking with his body, and made it the obedient servant of his mind while a resident of it. To neglect the care of the physical strength is as culpable as to squander its store BANNER of Jan. 6th, 1866, commenting upon either in work or dissipation. Brain-workers in all departments of human activity are called on to have a care for their vital strength, without which they can hope to last but a little while, and must be incapable at all times of doing their best in the easiest way.

To neglect the exercise of the muscular powers, as so many do, is bad enough in itself; but to supplement this fatal neglect with stimulation of whatever kind is burning the candle at both ends. It is a fact that after he has passed forty a man has more need of taking sufficient and regular exercise than before. Never was the strain put upon all the forces so great as it is now and in this sleepless country of ours. If athletic exercises are a necessity for young men, they are vastly more so for the older ones, and ought to be kept up to the latest year of life. No one can take from the treasury of his vitality without returning an equivalent, and live.

The Providence Line, between Boston and New York, reopened for the season of 1889 on June 3d. Trains will hereafter leave Park Square Station, Boston, at 6:30 P. M., connecting at Providence with the new steamer Connecticut, on Tuesdays, Thursdays and Saturdays, and elegant steamer Massachusetts on Mondays, Wednesdays and Fridays. Tickets, staterooms, etc., can be secured at Park Square Station, 3 Old State House, and No. 214 Washington street.

We shall print next week No. V. of the intensely interesting series of Essays which DR. F. L. H. WILLIS is contributing to our columns, under the general title: "THE SPIRITUAL FACTS OF THE AGES"-the special topic of this number being "CHALDEA AND PERSIA."

### A Fanntie Indeed.

. A truly beautiful style of spreading the Gos pel is that adopted by one calling himself a 'railway evangelist," out in Ohio-Foster by name-who has been at work as a revivalist in Plain City, and an-account of whose ravings we find reported in the Evening Press. "Mornity! Mornity!" he exclaimed; "it is an easy slide into hell, and I tell you you are sliding there every day, every hour, every minute, when you throw away this opportunity to save yourself from eternal damnation."

Hero is an illustration of his style of thought and utterance: "For the sake of comparison, I have a daughter; and if I must give my daughter in marriage to one of two men-a moral man and a tippler, a drunkard—the moral man raised in a moral home, and the tippler raised in a Christian home, I will give my daughter in marriage to the tippler every time." What reason does he offer for his choice in such a case? "Because my daughter, herself raised under Christian influence, would have a chance to reform the tippler; while there would be no chance to reform the moral husband. I would rather any time be in the drunkard's boots. with good intentions, than in the moral man's boots, sliding down into hell on my morality!"

In other words, a Christian drunkard is a better man in the eye of God than a temperate moral man, for the reason that morality, unless it bears the Orthodox stamp, is a toboggan slide down to hell! Does any one ask for a more perfect illustration of real fanaticism that refuses to reason and humanity alike any place whatever? People who will go to listen to such wild ravings as these ought to seriously ask themselves if they are in the possession of their senses. Here is common sense run mad indeed. We are taught a form of Christianity that does not need the help of morality, but proposes to supersede it altogether. If very much headway is expected to be made after that fashion, mankind will have to undergo a wonderful transformation in its character.

#### Test of Death.

At the present time, when the awful doubt which rests upon the case of Mr. W. I. Bishop -as to whether death came to him through natural processes or the surgeon's knife—is everywhere felt, the following, from an exchange, may be of interest and practical profit:

Many tests have been suggested to determine whether or not life is extinct where death has appeared to occur. One of the most recent, and held to be one of the most reliable, is called the ammonia-hypodermic test. In using this test the operator injects one hypodermic syringeful of strong solution of ammonia under the skin of the arm or some other convenient portion of the body. If the body be not dead portion of the body. If the body be not dead —if there be the faintest circulation—the ammonia will produce on the skin, over the point where it was injected, a bright red patch, on the surface of which raised red spots will appear; but if there be absolute death, there will be produced a brown dark blotch, which is definitely conclusive against any possible vitality.

"Fools" furnished the topic instinctvely selected for a recent lecture in the First Baptist church, of Lowell, by Rev. Dr. Henson, of Chicago. Of course, in treating of popular gullibility, he was not the man to pass by Spiritualism, on which subject, like all the rest, he could be more volubly abusive the less he knew about it. He referred in a glib way to "raps on the wall and tipping of tables," and spoke of "unintelligible gibberish through the lips of doubtful female mediums." The whole of it he pronounced off-hand: "A humbug:" He said he had run on fools' errands enough for women, which only goes to show what sort of errands they thought him best adapted for. Accordingly he gave notice that he should go out of that business when he got on the other side. No woman, he said, need rap for him then, for he would not come. The likelihood is that no further service would be needed of him. His lecture shows that he is finishing his real work here.

The Washington Post calls attention to the need of legislation fixing the bounds and power of judges in prescribing penalties for contempt of court. That unrestrained power is a relic of despotism. As it is at present exercised, a failure to obey a summons, or ignorance of an obscure point of judicial etiquette on the part of a juryman, may entail a heavier punishment than the running down and killing of a pedestrian by a reckless horseman. And there is no apparent relief. A correspondent of The Post cited a case in point. Another is afforded by Edward E. Rice, the theatrical manager, who has had a taste of Ludlow street jail and a \$500 fine for failing to obey a summons. He might have been given six months or a year and \$10,000 fine for all the restraint the statutes afford. There should be early legislation, State and National, in regard to this condition of things. There is an imperative necessity for it.

We learn that Mrs. M. E. Williams gave a reception to her friends at her residence, 232 W. 46th street, New York City, Thursday evening, May 23d, at which were gathered together many ladies and gentlemen prominent in the various walks of life. It was a purely social affair, and those present-their number filling the main floor of her residence to its utmost capacity-were entertained by many fine selections of vocal music, recitations, character-delineations, and the free interchange of social intercourse; and all present passed a pleasant and enjoyable evening.

A very interesting statement may be found on our sixth page in regard to the Humble Nazarene-given in answer to a question propounded at our Public Free-Circle. We think it will prove interesting to the Theologian as well as to the Spiritualist. We believe every word of the utterances of the spirit in regard to the peculiar life of Jesus to be true, as we shall all know when we pass to the next plane of existence.

We are in receipt of a fine photographic likeness of our correspondent, J. J. Morsethe negative for which was taken by Henry J. Newton, Esq., President of the Photographic Section of the American Institute, New York, and also President of the First Society of Spiritualists in that city.

Attention is called to our original story on first and second pages—from the pen of J. J. Monse. We shall, at its conclusion, commence the publication of one written for our columns by MRS. M. T. LONGLEY.

A. B.'s letter regarding the Memorial Exercises at Lowell will appear next week.

Attention is called to the card of Dr. Chas. W. Hidden, a physician and heater who, we are informed, is meeting with excellent success.

#### " "Payolifo Studios."

The above is the name of a new monthly periodical of which our esteemed co-laborer and correspondent Albert Morton, of San Prancisco, is editor and publisher. Mr. Morton states that in response to many requests he line propared a series of essays based on the most advanced conceptions of spiritual truth, with the belief that on such a foundation, alone a scientific ally demonstrated religion can be established; and he has decided to give them in this form to the public as being less expensive than any other to persons interosted in such studies. The present number (June) contains the first of the series, its subject being "God, Our Relationship." In addition are general remarks upon Spiritualism, its claims and its position in the world of progressive thought, and an article upon "Reincarnation." .The subjects of the essays to appear in coming numbers, one each month, are" Pre-natal Conditions and Heredity," "Physical and Moral Education," "Conservation of Health and Life Forces,"
"Magnetic, Mental and Spiritual Healing," "Our Relations to the Spiritual World," "Mediumship, in its Uses and Abuses," "Advice to Mediums and Investigators,"." Psychometry," "Intuition," "Justice, Charity, Sympathy," "The Power and Proper Exercise of

The publication is assured for at least one year at \$1 per annum. Mr. Morton's long experience, assiduous study, and close analysis of the subjects upon which he treats, well qualify for imparting to others much valuable information thereupon, and we be speak for his "Psychic Studies" a liberal patfonage. Office 210 Stockton street, San Francisco, Cal.

#### Opening Days at Onset.

Friends of the Cause of Modern Spiritualism, and all other liberal-minded men and women within hailing distance, are notified that the Onset Bay Corporation, by and through its legally constituted agents, have set apart June 15th, 16th and 17th for what have been and are still known as the opening days, preparatory to the regular summer camp-meetings at this charming resort. In order to accommodate the friends as far as possible, the round trip tickets on the Old Colony Railroad have been placed at \$1.75-good to return on the 15th or 17th; and, we are requested to state, the tickets should be purchased to "Onset" station. This arrangement will allow all cottage owners an opportunity to examine their property, and afford those wishing to hire cottages or engage rooms and board favorable opportunity to do so, and also enjoy the Sunday services.

BUCHANAN'S JOURNAL OF MAN.—In the opening article, entitled "Other Religions Compared with Ours," several sketches are given of Mohammedanism and Buddhism that will interest liberal thinkers Some interesting illustrations of the powers of fascination, both human and animal, are collated from various sources. Under the general headings of "Medical News," "Prison Reform and Other Pro-"Hygienic Matters," "Recent Literature," and "Miscellaneous and Critical," the reader will find much that is entertaining and edifying. Boston: 6 James street.

THE THEOSOPHIST for May opens with "The 'Theosophists' and Christianity,'' a paper in reply to a criticism in the April number over the signature, "A Christian." Following, "A Medical Graduate" treats upon "The Philosophy of Happiness." The subjects of succeeding articles are: "The Value of Organization for Religious Revival," "Thoughts on the Prasnophisat," "Theosophy," "Nana-Bindu Upan-ishad; Rig Veda," "Hindu Tracts and Christian Treatment," "German Mysticism," etc. Madras: The Proprietors. Boston: Colby & Rich.

LOOKOUT MOUNTAIN. - We are indebted to Mrs. Geo. A. Fuller for a copy of a pamphlet descriptive of Chattanooga, Lookout Mountain, and the historic, poetic and romantic features of their locality. It is intended to inform strangers at a distance of the many attractions of that region, and to serve as a reliable guide to those who visit it. It contains a number of engravings, a report of Lookout Mountain as a health resort, the Indian legend connected with it, and other matters of interest. Published by the Lookout Incline Railway Co., Chattanooga, Tenn.

We tender our warmest sympathies, as will also many of our readers, to Dr. W. B. Mills, of Saratoga, in the sad bereavement that has deprived him of the visible presence of a beloved daughter, her husband and their two children within the brief period of eight months. May the blessed consciousness that the departure from his outer brings them nearer his inner self, serve to alleviate the sorrow that human nature has no power to avoid on such occasions!

Mrs. Hattle C. Stafford closes the séances which she has held continuously at her residence, No. 59 Rutland street, Boston, since Sept. 9th, on Sunday evening, June 9th; later, she will go to Onset Bay where she proposes to give séances.

### Movements of Platform Lecturers.

[Notices under this heading must reach this office by Monday's mail to insure insertion the same week.]

Mrs. Carrie F. Loring—East Braintree, Mass., Box 8—will make engagements for platform work for fal and winter months of 1889.

charres Dawbarn's address is San Leandro, Alameda Co., Cal. He has built a home there; he has been obliged to cancel eastern camp engagements this summer, but is fully occupied every Sunday in San Francisco. Charles Dawbarn's address is San Leandro, Alame

Mr. J. Frank Baxter lectures Sunday, June 9th, in Rockland, Me.; on Friday evening, June 14th, in Middleton again.

Mrs. Abble N. Burnham spoke in Westboro, Mass., to increasing audiences, May 5th, 12th and 19th, and June 2d. She lectures there again on Sunday, June 9th.

oth.

J. Madison Allen has finished his literary and professional labors in Missouri, and returned to Peorla, Ill., where he may be addressed for a short, time. He reports a general activity in the outward work, and a deep undercurrent of progressive thought in every locality he has lately visited. Societies or committees desiring to secure his services should write him at once, as above, 225 Moss Avenue.

A. E. Tisdale leaves Fernandina, Fla., for Merrick, Mass., June 13th. Camp societies wishing his services for July 7th, 14th or Aug. 4th, may address him at Merrick after June 5th.

Merrick after June 5th.

Mrs. Ada Foye, lecturer and platform test medium, can be addressed during June and July at Chicago, Ill., P. O. Box 517.

Miss Josephine Webster, trance speaker, No. 148
Park street, Chelsea, Mass., will answer calls to lecture or attend funerals in any portion of New England.

G. H. Brooks, passed, the mouth of April with the or attend kinerals in any portion of New England.

G. H. Brooks passed the month of April with the Society in Dayton, O. He was engaged to work in Atlanta, Ga., for May, and has been reengaged for June. The meetings there are well attended, even though the weather has been very warm. He goes to Chicago in July, thence to the camp at Haslett Park, Mich., of which he is Chairman. He is still open for engagements for the winter months. For terms and dates address him care Better Way, Chichmatt, O. Prof. J. W. Kenyon is religeoged for Lune by the Prof. J. W. Kenyon is reengaged for June by the First Spiritual Society of Saratoga Springs, N. Y. He has given excellent satisfaction, and is greeted by good audiences, having occupied the platform during the months of February and May.

Mrs. Emma Miner is engaged for Hanson, Mass., Aug. 4th; Portland, Me., Sept. 8th and 15th; Bridgeport. Conn., Oct. 6th and 13th; Newburyport, Mass., Oct 20th; Greenwich, Mass., Jan. 5th. Would like to make other engagements for the seasons of '89 and '90. Address Clinton, Mass.

Address Clinton, Mass.

J. W. Cadwell closed a two weeks' engagement in Paterson, N. J., on the night of May 20th. He commenced a week's engagement with the Spiritualistic Society of Brooklyn, N. Y., on the evening of May 27th, and will probably continue there nightly (Sundays excepted) through June. He has censed for the present giving mesmeric entertainments except as connected with Spiritualism, and more particularly with the development of mediumship.

Saratoga Springs, N. Y .- The Society of Spiritualists having reconsidered its announced purpose to suspend meetings in June, has hired Grand Army Hall, and Prof. J. W. Kenyon will speak for us during E. J. HULING.

The late Laura Bridgman's life was a wonderful one, not only to New England, but to the whole world, Her transition was as quiet and peaceful as her life was happy and helpful. Of whom can more be said?

Horsford's Acid Phosphate. Ill effects of Tobacco relieved by its use.

#### NEWSY NOTES AND PITHY POINTS.

A BETTER TIME COMING. The "regular" dector hilarious hugs Ills knife and his probe and his poisonous drugs! But those antique errors, in practice to-day, When men'set enlightened will all pass away!

When there is so much swindling by corporations managed by professed Christians, it is worthy of record to know that the Palne Memorial Corporation in this city, which is managed by Infidels, toes the mark in an honest manner, as the following notice shows: In an nonest manner, as the following notice shows.

SPECIAL NOTICE.—Dividend No. 5 has been declared, and is payable to stockholders of the Paine Memorial Corporation on demand of the treasurer, at Paine Hall, Boston. Ernest Mendum, Treasurer Paine Memorial Corporation.

Rev. R. Heber Newton, of New York, preached Sunday, May 26th, on the new Nationalist Club of Boston, a thoroughly-socialistic organization. He paid this

"It is natural that this new club should be started in Boston, for we expect all reforms to originate

This is all right. At the same time we remind Mr. Newton that Boston is conservative in her radicalism. and does not tackle kindly to reforms until they have been critically examined.—Evening Record

Paper clothing is designated "the latest wrinkle." We should say so.

The Universal Exposition now opened, and in such a full tide of success in Paris, is the third in the history of that city—former World's Fairs having been held there in 1867 and 1878. Magnitude, glory, display and expenditure are prominent features. The space occupied is one hundred and ninety-two acres. The outlay exceeds \$8,600,000. The resources of the civilized world are under contribution; and art and architectural ornamentation are authorized almost without limit. Of the thirty-six thousand exhibitors in the Exposition proper fourteen hundred are from the United

Another Warning.—A story comes from St. Louis that a young married woman who had apparently died from puerperal fever, and had been placed in a coffin, was resuscitated just before the time set for the funeral, a movement of one of the arms being detected by her husband. The victim alleges that she was perfectly conscious of all the movements of her relatives, and suffered untold anguish at the thought that she was about to be buried allye.—Fox Lake (Wis.) Representative. (Wis.) Representative.

The greatest snuff-taking country in the world is France, though it shows a decline in the habit. In 1869 the consumption was thirteen million pounds, or seven ounces per head. Now it is five ounces.

The disgusted inhabitants of Schweidnitz, Germany, have issued an order that every organ-player must keep his instrument in perfect tune, under pain of a severe punishment, and that Súndays and Wednesdays shall be kept as "off days," during which the sound of the organ may not be heard in the streets.

### JONE.

Golden beams of sunny June
The world with light are filling;
Till the roses fall asleep at noon
O'er the draught of their own distilling.
Eliza Cook.

NEW MUSIC.-We have received from the publish ers, White, Smith & Co., Boston, the following: Piano forte, "Messenger of Love Waltzes," G. H. Hayes Vocal, "The American Flag," C. C. Stearns; "It is a Long Lane That Has No Turn," Dan Lyons; "We'll Ever keep Thy Memory Green," C. A. White; "Cover With Blossoms These Comrades," George Thorne; "Loyal and True," Y. A. Springer; "These Old Comrades of Ours," C. A. White; "Their Country Was Calling," C. A. White; "Once More With Solemn Tread," W. A. Springer; "Memories Sacred and Grand," E. H. Bailey; "Evelena," for contralto of bass, tenor or soprano, mezzo-soprano or baritone, C

The hills will recede and the heavens advance when men understand that women are not inferiors, but have their equal plane of action. If such were the rale there would be little need of divorce.

SECOND-CLASS MATTER.—"How do you know Alf was intoxicated yesterday?" "Why, he had no but on; and, besides, I saw him stick a postage stamp on his nose and try to get into a letter-box."

Impressive ceremonies attended the reception by King Oscar of Sweden of the newly appointed envoy extraordinary and minister plenipotentiary of the United States, Hon. W. W. Thomas, jr., of Maine. Mr. Thomas presented his credentials in a brief speech, to which the King replied, welcoming him for the second time as minister, saying that it was his earnest desire that the good understanding which had ever existed between the United Kingdoms and the United States might be perpetual.

The Cherokee outlet is the next section of the boom er's promised land. His advance guard is already there, announces the Washington Star, dodging the United States army, fighting over worthless claims, and, as in Oklalioma, swallowing great quantities of alkali dust in the water and air. Alkali water in the Oklahoma cities is now very expensive, and, after drinking, the imbiber heartily wishes that he had n't.

VACATION TIME.

We'll soon to the beach be hying,
Where the waves run to and fro,
And the crab in wait is lying
To selze the unwary toe.
Where we'll see the white gulls flying
Out o'er the heaving brine,
And the bathing suits a-drying
Like sausages on the line.

Thomas Arthur Doyle, who was for eighteen years Mayor of Providence, R. I., has been honored by the unveiling in that city of a bronze statue, erected by his fellow-citizens in memory of his integrity, ability and patriotism. Mr. Doyle was not ignorant of Spiritualism, and we have personally received at least one letter of inquiry from him, in the past, in this regard.

'No Possible Dangen .- Guest-" See here, walter! There's a pin in this soup. Suppose I had swallowed it?" Watter—"It would n't have hurt yer, sah. Did n't you notice that it am a safety pin, sah?"—Epoch.

"THE DAWN" is the name of a new paper to be published monthly in this city, at fifty cents a year, in the belief that society is awakening to new light upon social problems. Its managing editor is Rev. W. D. P. Bliss; of its associate editors are Rev. R. Heber Newton, Mary A. Livermore, Edward Bellamy and Rev. O. P. Glfford.

THE GREAT DISASTER .- The pleasant valley of the Conemaugh, in Pennsylvania, was, on May 31st, made the scene of the saddest catastrophe in the history of this country. A huge dam at the Conemaugh lake, clevated hundreds of feet above its clustering towns, burst by reason of the volume of water incident to recent heavy rains, and Johnstown, Cambria, South Forks, Woodvale and other places were devas tated by the rushing flood.

The daily papers have given such extended accounts of the harrowing details that we attempt no statement of them here. A valley twenty miles long was in an instant, almost, changed to a charnel-house of death; from five thousand to ten thousand persons (variously estimated, and the larger figures the more likely to be true) were either drowned in the flood, or burned to death in the rulus of their shattered homes. An alluvial deposit four feet deep has been spread over many spots where once were peaceful villages and homes of

The property loss is estimated at \$50,000,000. The whole nation is moving to extend pecuniary aid to the stricken and suffering survivors.

### [Editorial, Boston Evening Record.]

The New York physicians who cut up the mind-reader Bishop before it was fully established that he was dead, all had certificates from the highest medical schools in the country, and yet nobody doubts that a question exists as to whether they did not cut up a man who was not dead. Half the "irregular" physicians would have known more than these much certificated M. D.'s, and yet the latter assume that the former are not safely to be allowed to practice medicine.

### Acknowledgments.

Binco my last report I have received toward my Cot-

From Olympia (Wash.), \$1.00; Alfred Joslyn, Westnold, Vt., 82.00; A Friend, San José, Cal., 81.00; Mrs. Mary A. Evans, North Adams, Mass., \$1.00; Harvard, Mass., \$1.00; G. A. Bacon, Washington, D. C., \$2.00; J. C. Smith (do.), \$1.00; D. Lyman (do.), \$1.00; B. G. Cabel (do.), \$1.00; It. Hittenhouse, Dubuque, Ia., 81.00; "Young Investigator," Chestaut, Ill., \$1.00; J. H. Houston, Cambria, Wis., \$1.00; His Mother (age 77) (do.), 81.00; "Friend," Onlifornia, \$5.00. Total, \$20.00 Making in all to date, \$411.00.
The contractor's work is nearly done, and we hope

to move into the new home in July.

WARREN CHASE.

Brockton, Mass.-Mr. J. Frank Baxter sang. lectured and defineated spirits on Sunday last, June 2d, In Brockton. The incessant rain was a serious drawback to attendance, and the regrets were many, as with the day the season's course closed. However, a fair audience in the afternoon listened to the exercises, and felt more than paid for coming out. The lecture considered Spiritualism as a religion, and showed how adapted it was to meet the wants—physical, social and intellectual, as well as spiritual—of humanity.

The evening gathering was, under the circumstances, unexpectedly large. A very taking and appropriate poem preceded a timely lecture of much merit upon "The Persistence of Truth." Both were applauded freely, a thing the conservative Brockfon audiences rarely do on a Sunday. Following the lecture was a descriptive séance of over an hour, and a score or more of unusually interesting and decisive tests were given. Mr. Baxter never appeared to better advantage in Brockton than on this occasion.

The meetings closed with these exercises, to be resumed again with the season of '89-'90, the opening lectures to be on the first Sunday in October, with Mr. Baxter as lecturer. in Brockton. The incessant rain was a serious draw-Baxter as lecturer.

Cleveland, O .- Sunday afternoon, March 24th about forty Spiritualists met at the residence of Mrs J. M. Ammon and organized "The Society for the Advance of Scientific Spiritualism of Cleveland, O." The Society has been incorporated and expects to

The Society has been incorporated and expects to build a temple.

The four planks of our platform are, 1st, The Contimuity of Life. 2d, Spirit Return and Communication. 3d, Personal Responsibility. 4th, Eternal Progress. We now have about seventy members, and the Board of Trustees are constantly receiving new applications.

Prof. H. Day Gould is engaged in delivering a series of lectures before the Society on "Spiritualism and Modern Science," while we have had a very able discourse from Hudson Tuttle and a seance with Edgar W. Emerson that gave satisfaction to all.

Mrs. R. S. Lillie speaks for us the last two Sundays in June.

Mrs. R. D. Lame Special Mrs. R. D. Lame Special Mrs. R. D. Lame Special Mrs. The officers of the Society are F. B. Skeels, Esq., The officers of the Society are F. B. Skeels, Esq., The officers of the Society are F. B. Skeels, Esq., The officers of the Society are F. B. Skeels, Esq., The officers of the Society are F. B. Skeels, Esq., The officers of the Society are F. B. Skeels, Esq., The officers of the Society are F. B. Skeels, Esq., The officers of the Society are F. B. Skeels, Esq., The officers of the Society are F. B. Skeels, Esq., The officers of the Society are F. B. Skeels, Esq., The officers of the Society are F. B. Skeels, Esq., The officers of the Society are F. B. Skeels, Esq., The officers of the Society are F. B. Skeels, Esq., The officers of the Society are F. B. Skeels, Esq., The officers of the Society are F. B. Skeels, Esq., The officers of the Society are F. B. Skeels, Esq., The officers of the Society are F. B. Skeels, Esq., The officers of the officers of the Society are F. B. Skeels, Esq., The officers of the offic

#### Special Notice.

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#### To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we besteve the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator might not be able to meet the requirements of another. It is therefore best for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

The friends of the late Edward S. Wheeler-and The friends of the late Edwards. Wheeler—and they are numerous all over the country—should circu-late freely the Sketch of his Life, that has been care-fully prepared by Mr. George A. Bacon, and put in con-venient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

### To Correspondents.

Name and address of writer in all cases indispensable as a guaranty of good fatth. We cannot undertake to preserve or return communications not used.

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BY C. C. MASSEY, Of Lincoln's Inn, London, Eng.

Of Lincoln's Inn, London, Eng.

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Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a lotter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zöllner's disqualifications as an investigator of phenomena at the date of his séances with Dr. Henry Slade.

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Report of Public Séance held March 19th, 1889. Spirit Invocation.

Report of Public Séance held March 19th, 1889.

Spirit Invocation.

Oh! thou Great Spirit of Life and of Love, we would feel thy presence in our hearts; we would that thy holy power might permeate our spirits and uplift our souls, that these may grow and expand, becoming more receptive day after day to thy teachings and to thy benediction. We know that thy blessing rests upon all humanity; we understand that thy great law ruleth everywhere, and that there is no change, even though the heart of man should pray for such, because thou art ever eternal; thy love, thy wisdom and thy justice rule and reign forevermore. We, thy children, are a part of thy great life, and we would feel that life working within our own; we would be quickened to comprehend and graps keenly the-truths which thou hast spread abroad, plainly written as they are in the universe, upon the great expanse above our heads, speaking through the glory of the stars, and ever guiding us onward by their light and power.

And oh! our Father, we are but children, weak and trembling, as we come before the great mystery of being; we would learn of ourselves, know and understand our innate possibilities, that these may be given food for growth and for unfoldment.

May we at this time come into association with thine angels from the other world to receive enlightenment, to be uplifted in spirit, blessed by their sympathy and kindiy love, and benefited in all ways by their tender ministrations. We would give welcome to all that come, seeking aid or to give encouragement; may all receive power and opportunity to express themselves as best they may.

And unto thee, oh! our Father, and thy blessed evangels of life, we render praise now and forevermore.

#### William White.

Good afternoon, Mr. Chairman [to Dr. Shelhamer]: Yours is not a familiar face to me in this place; but I am glad to greet you, and to be here again in this, to me, sacred room, where the angels communicate with mortals, and where words of instruction are given from the unseen to those who are asking for light and knowledge on this side of life.

knowledge on this side of life.

I come especially to day because I have felt a warm heart-wave coming to me in my spirit-home from my valued friend and brother, Luther Colby; and because, on receiving that

Luther Colby; and because, on receiving that warm, affectionate greeting and remembrance, I felt that my old associate would be pleased to receive a word of response from me, if my spirit-home; and now that I am here, I am also pleased to send my greeting and affectionate regard to all the dear friends I have known and have been associated with in times past.

To those bound to me by ties of tenderness and of relationship I do not care to speak particularly in public; but they may rest assured I have a regard for them—that which is strong and abiding, and which cannot fade from my heart. I am trying to look after the interests of my child as best I can; but the shadows are sometimes heavy, and the material conditions are hard for a spirit to always affect as he desires, and so I have not accomplished what I sires, and so I have not accomplished what I wished to do: but as I look forward to future I believe that right and justice will tri umph, that the scales will fall from the eyes of those who have been deceived, even as they have fallen from mine, in some respects.

But I am not here to speak of private affairs

especially; I come to return the greeting of my old-time friend and brother, and to say to him I recognize your thought and your regard, and I deeply reciprocate it. I am to-day in as close sympathy with you and with your work as I ever was in any hour of my strongest hold upon mortal life.

The mission of the BANNER OF LIGHT is es pecially dear to me, because it dares to stand forth bravely and speak the word of truth, sending its influence through all the world, and giving returning spirits an opportunity to speak their words and bear their influence forth, no matter how these may be conveyed,

or in what direction sent.

I am still, and ever shall be, a strong Spiritualist, for the cause of Spiritualism is very near and dear to me. I have been pained to see much of inharmony and discord in our ranks, arising among those who should have only spmpathy, kindly feeling and harmony in their souls. It has disturbed me that so much of misrepresentation and misunderstanding has come forth among our people, and I hope the day is not far distant when all this will be banished, just as the clouds and smoke of early morning rise and are dissipated in the air by the light of the

glorious sun.

It has been asked me in the spirit-world if I thought Spiritualism was getting into the churches, and that it would, in time, cease to be a distinct philosophy or religion, be swallowed up by the great religious fraternity of churches in the land? I have thought over this question, because I have been told by those who know perhaps better than I do, that Spiritualism is getting into the churches, and being taken up by their followers and teachers, and appropriated by them as their own. And then I think that is good, because such a glorious thing as Spiritualism has proved to be, to thousands upon thousands of mourning hearts, cannot fail to be useful in the church if it enters that place. And then, again, I think if it is appropriated by the churches, and should even cease to be a distinct religion and philosophy by itself, it would only be the fault of its followers, and those who have had it placed in their hand for hear keeping heacuse I see It has been asked me in the spirit-world if I case to be a distinct religion and philosophy by itself, it would only be the fault of its followers, and those who have had it placed in their hands for holy keeping, because I see many of its best workers, the instrumentalities of the spirit-world, are being forced to enter into the church, and to give their ministrations and their teachings out from those folds, for they must make their own way in the world, and be sustained financially by their-offerts. They are obliged to take this course because their families and those dependent upon them are not sustained by our own people. They have been sent out by the spirit-world as missionaries, to teach the gospel of glad tiding; and in these days that are now upon us they are not received and protected as they should be; and so, as these people learn that there is an opportunity for them to take their liberal thought and spiritual teaching into the church where it will be received by hungry souls, they are indeed entering that line of work, and making use of their powers and gifts in the best direction which they cant. I, for one, cannot blame them. They must make use of their spiritual power, the subject of the church, and they dealed spirits, who lade chosen him has a month so lide sailed spirits, who lade chosen him has a month product of their conceptions of spiritual truth. He was a sensitive, and lhis hold upon the macterial was not as vigorous as that of his companions. In the early stage of his life the child did not crave strong meat, but was contented to live upon fruits, and food of a very mild nature of his seemed ture, this sustaining the physical, and at the same time giving forth material for the better same time giving forth material for the better same time giving forth material for the better same time giving forth material was not as vigorous as that of his companions. In the early stage of his life the child did not crave strong meat, but was contented ture, this sustaining the his subject to the beat was constantly decled upon by a see indeed

by the state of your atmosphere when they come into it. These spirits have not gained that knowledge of the electrical laws of the universe that will enable them to overcome adverse conditions which may affect them when there is a storm or a commotion of the ele-ments. Some spirits are not affected by your ments. Some spirits are not affected by your atmosphere, save as that annoys or affects the instrument which they may employ. If the medium whom they desire to control is disturbed because of a storm that is taking place—is annoyed, perhaps, by the discharge of the thunderbolt, or the lightning flash, or feels the effects of extreme heat, or those of excessive cold—the spirit, if not sufficiently strong in that the overcome these conditions in the itself to overcome these conditions in the medium, and to be undisturbed by them, will naturally feel something of the condition of the instrument, and thus be annoyed and affected.

There are other spirits, however, who may ome into your atmosphere at any time, who possess large knowledge concerning the operation of the elements and also of the electrical laws of the universe, and these, by exercising their own superior will-force, can in a measure, so far as they are concerned, control the action of the elements, so that they shall have no unpleasant effect upon them. Spirits of the largest growth, the highthem. Spirits of the largest growth, the highest advancement, are not unpleasantly disturbed by the conditions, physical, atmospheric, mental, or of any other nature, which belong to this external plane of yours. But there are spirits of different grades of unfoldment and of leaving and these may be affected in variety and these may be affected in variety. of learning, and these may be affected in va-rious ways—some pleasantly, others unpleas-antly, by those causes and conditions which

Q.—It has been said recently by an Orientalist, that "We are as far as ever the ancients were from the solution of certain most momentous problems affecting humanity." What have the intelligences at the Banner Circle to say upon this subject?

A.—Well, the world is not perfect in its unfoldment, humanity has not yet reached the height of mental and of spiritual attainment, and therefore it may be true that humanity at the present time is perhaps as far from the solution of certain problems and issues that are momentous to its unfoldment as were the ancients in by-gone days. What of this, however? Humanity is progressing rapidly from age to age, reaching out for higher knowledge, for grander unfoldment and achievement. The accomplishments of the day are far in advance of those of the century past; man has rapidly scaled the mountain of effort and of achievement, and he stands forth to-day the superior of all that has been in the past. It is true that in the ages gone there have been peoples existing in various parts of the world who have for a time held a knowledge of certain of lution of certain problems and issues that ples existing in various parts of the world who have for a time held a knowledge of certain of the arts and sciences, have passed through periods of cultivation and of meutal unfoldment, and certain lines of knowledge which they possessed may have surpassed the knowledge of the present time; but let us not forgetthat the knowledge, the information and the study of to day are found diffused are not constudy of to-day are found diffused, are not con-fined to any one locality or people, but are cast abroad upon the very winds of heaven, are taken up in various quarters, and incorporated into human life, so that there is more general knowledge, larger universal enlightenment, than ever has been in the past.

than ever has been in the past.

It may be true, as your correspondent states, that you are yet far from the attainment of certain knowledge, from the solution of vexed and special problems of importance to humanity, but as the years roll by, as man continues to grow, to expand in intellect and in spiritual power, these problems are coming nearer to his heart; he will be able by-and-bye to lay close hold upon them, and indeed to solve them, we believe, to his satisfaction.

heart; he will be able by-and-bye to lay close hold upon them, and indeed to solve them, we believe, to his satisfaction.

We have eternity in which to grow. Man is a spirit, not a clod of the earth; therefore, a year or even a century is but a mote of time compared to the eternal future, through which man will undoubtedly have an opportunity brought to him to expand every thought and unfold every possibility, to solve every problem and to gain an understanding of every seeming mystery which now exists.

from the atmosphere the elements for which he seeks, and by using his information, bring those them subservient to his desire.

By collecting these elements he may be able to form certain articles of food, which perhaps of the will in the spirit-world is capable of producing grand external results, just as the exercise of the will here on earth may create and seem forth wonderful achievements which astonish the world.

and to gain an understanding of every seeming mystery which now exists.

Q.—[By J. T., Bennington, Vt.] Is the moon, or the planet Venus, inhabited?

A.—We have been told by certain spirits that both of these bodies are inhabited. We know that your scientists declare the moon to be a dead, cold body, incapable of bearing human life, and that this idea has generally gone forth to the world. Personally we have not visited that body, and therefore cannot speak from our own experience; but we have been told by spirits, who declare they have investigated the subject, that the moon is inhabited; that the other side of that body which is from the earth has a very different aspect from that presented to your inspection; and furthermore, that the money which is received.

A.—We have been told by certain spirits that be the moon to be a dead, cold body, incapable of bearing human life, and that this idea has generally gone forth to the world. The man who plans, who designs, in his mind casts about for the material with which to express his thought. This he finally succeeds in gaining. What does he do but exercise his will upon that material to shape the elements to such form as he desires, and you have before you the article of food, the mechanical toy, or some especial appliance for the benefit of mankind that he has had in mind, which his will has been most instrumental in bringing before the world.

Q.—What is Evil, and what is Good? Is there a marked line between these, and what relation does each of them bear to our happiness or misery? to your inspection; and furthermore, that the quarter of the moon which is presented to the earth will by-and-bye, as your scientific appara-tus becomes more perfected, be discovered to bear a very different plane of life and very different appearance from what it seems to you to do to-day. We have also been informed that the planet

We have also been informed that the planet Venus is liabitable, and that it does contain human life. Intelligent beings dwell upon the planet, and we are told they are refined, chaste and beautiful in appearance, and that they have a knowledge of art and science which is somewhat in advance of the knowledge existent upon this earth. These ideas we give you as they are given to us, and from our present knowledge we see no reason to doubt their accuracy.

Q.—[By David I. Lyttle, Barboursville, Ky.]
Am I right in my belief that Christ possessed less
gross materiality than other ment that what he
did possess was principally put off during his
forty duys' fast in the wilderness, after which he
appeared only in his astral body, in which kind
of body also Lazarus was raised?

A.—We agree with your correspondent to a certain extent that Jesus of Nazareth, the Christ, or messenger to man, was in some respects, in his physical form, of less gross matter than were the people who surrounded and associated with him, because we believe the Nazarene to have been born under peculiar conditions, ushered into this world under the guardianship of exalted spirits, who had chosen him as a mouthpiece, an instrument for the dissemination of their conceptions of spiritual truth. He was a sensitive, and his hold upon the material was not as vigorous as that of his companions. In the early stage of his life the child did not crave strong meat, but was contented

always, and what personal influence I can; and those who have said in times past that I have neglected this work, that I have taken myself away from it, and have now no interest in it. I wish to emphatically say are very much mistaken, for they do not understand the spirit of WILLIAM WHITE.

\*\* Questions and Answers.

Controlling Spirit.—We are now ready to receive your questions, Mr. Chairman.

Ques.—[By O. P. H., Kenosha, Wis.] Are spirits in any way affected by storms, tempests, heat or cold, in our atmosphere?

Ans.—Some spirits are very much affected by the state of your atmosphere when they come into it. These spirits have not gained that knowledge of the electrical laws of the universe that will enable them to everyone.

In relation to the thet this experience, or indeed all the aggregated experiences of the Nazarene, entirely sloughed away the material elements of his body, so that he remained on earth only in the astral body—as your correspondent only in the astral

In relation to the body of Lazarus which was In relation to the body of Lazarus which was raised from the dead, we do not concede that it was the astral or spiritual body of the man. To our mind Lazarus was not, as a spirit, so thoroughly withdrawn from his physical body as to be unable once more to penetrate it with his magnetism and vital power. We believe rather that it was in a comatose or trance condition, and that a certain degree of animation still possessed it imperceptible to those who gazed upon it, but sufficient to allow the connection to be made between the spirit and the body when that powerful magnetic force was body when that powerful magnetic force was conveyed to it through the touch of the Naza-

Q.—Is there any work published on Spiritualism that gives a truthful, or nearly a truthful description of the spirit-world and its inhabitants?

A .- There have been many works sent out through mediumistic sources and agencies giving truthful accounts of the spiritual world and its people. It is difficult for returning spirits adequately to convey to mortals a correct understanding of the other life and its converted to the spiritual world and its properties. rect understanding of the other life and its conditions, because there is very much in that spiritual life with which you are unfamiliar, have heard nothing of, and could not possibly understand in your present state of information and knowledge of objective life; therefore spirits can only convey to you information concerning the spirit-world by employing your own terms and language, giving to you similitudes and comparisons. This, however, has been done time and again; works have been published through the agency of some of our best mediums, giving very good descriptions or ideas of what the life of the spirit is. We cannot detail those works which have been thus sent forth, those works which have been thus sent forth, but we believe our spiritual publication houses have them on sale, and that application to such would undoubtedly bring them forth.

Q.—[By V. C. Taylor, Des Moines, Ia.] Remarks made by Swedenbory, and by J. M. Peebles in his book "Immortality, and Our Employments Hereafter," lead me to inquire, if the fruits spirits partake of are merely the creation of the will, where does any analogy exist between earth and spirit-life, as man cannot create tangible entities ?

A .- Well, if the fruits of which a man should artake were created merely by the will, you may say they would be very unsubstantial; and yet, let us consider a moment that scientists may collect certain elements and materials even from the atmosphere, and so manipulate and combine them as to produce especial results, that can be handled, weighed and tested by your material senses. So may the will of man, in its superior state, bring from the atmoman, in its superior state, bring from the atmosphere such elements and such materials as he demands for his use and convenience, and by exercising his will and his knowledge in combining and manipulating those elements and materials, he may produce something that will not only be substantial and tangible, but also very useful and convenient to him.

First, let us state to your correspondent that in the spirit-world proper there are trees and plants; there are beautiful floral vegetations; and upon many of the trees and shrubs are produced fruits of richness and sweetness, which are made use of by those human beings

produced truits of richness and sweetness, which are made use of by those human beings who dwell near by. These enter into the nutriment of the system, so as to provide strength and vigor to those who partake of them.

On the other hand, let a spirit who is scientifically inclined, who understands his work, experiment with the laws and forces of the atmosphere, and, if he will, he may extract from the atmosphere the elements for which he seeks, and by using his information, bring those

A.—Evil and good seem to be the complement of each other, one the light, the other the shadow; positive both, negative neither. You may question our assertion that these are two positives, when one is light and the other shadow. But evil that is not positive, that is not at work actively, accomplishing some end or creating some commotion, ceases to be evil, and it does not have any special effect upon humanity or upon the world.

humanity or upon the world.

Good that is not active, that is not potent in its effort as well as in its result, may be called by you of earth a negative condition; but such is not good, for unless that which is called is not good, for unless that which is called good be positive, be actively engaged in the performance of some especial work that is to vitally affect the world or humanity, it is not good and has no especial relationship to life. Therefore we say both are positive; and yet one is the shadow, the other the light. Intense darkness may be as active and positive in its effects upon existence as the excessive light of day.

day.

Is there a distinct line between good and is there a distinct line between good and evil? We may say, no; since one may merge gradually into the other. The evil-minded man is corrupt, because he is undeveloped; he is ignorant concerning his own nature, and his relationship to life, but by-and-bye the man begins to develop a little, to gain information, slightly at first, but slowly he continues to increase in knowledge, to learn of himself and his relationship to the universe, and after a while crease in knowledge, to learn of himself and his relationship to the universe, and after a while he puts forth effort to accomplish something better than he has done; he continues to endeavor, step by step, and by slow degrees he climbs up the pathway of progress, and by-and-bye the man may emerge entirely from his darkened state into the light. There has been no distinctive line crossed; it has been one gradual unward ston; and therefore we say avil no distinctive line crossed; it has been one gradual upward step; and therefore we say evil is an undeveloped condition of life, whether it be in humanity or in nature. The ignorant man calls the storms, the whirlwinds, the carthquakes, the terrible commotions of the atmosphere evil, because he does not understand them; he only notices their effects upon his surroundings. stand them; he only notices their effects upon his property, and upon his surroundings; but when he learns that these are only the natural result of the planetary state, that they are only the outworking of that spirit of commotion within the earth and the atmosphere which must free itself in order that the planet itself may unfold and grow, then he sees that all this is tending toward a higher, better condition of things; it is the undeveloped state, even as the crude, sour, bitter little knob on the tree is the undeveloped stage of the fruit, which by and-bye, under proper conditions, will be beautiful and sweet. Evil is the undeveloped condition; good is the developed, more perfect dition; good is the developed, more perfect

state. Some people are always good; they cannot holp it, because they have been environed by circumstances to call out their sweetest nature, their spiritual qualities; they have come

into the world under favorable conditions; they into the world under favorable conditions; they have, in some way, attracted to themselves influences, powers and conditions which have been helpful to their interior growth, and so they have not, at least in this stage of existence, had to pass through the evil state of undevelopment and of grossness.

By-and-bye, when man advances generally to that condition of development which approaches perfection, we shall find no more of this evil state of society which annoys us at the present time.

Q.—As it appears that much uncertainty exists as to the fate of the spirit after it leaves the confines of earth, is it not probable that it loses its identity, and is absorbed by the Great Source of

Life?

A.—We should say not, since there is constantly coming back to this earth of yours evidence of undoubted quality and power of the continued identity of individual spirits. During the last forty years, not to speak of isolated cases previous to that time, there have come thousands upon thousands of communicating spirits who have established their identity to the satisfaction of the friends who knew and loved them best on earth. These spirits have in every case retained their individuality, their personal characteristics, those that are distinct and apart from every other spirit in the great universe.

universe.
So far as we know anything of the destiny of humanity—so far as we in the spirit-world can trace the upward growth of man, as he ad-vances from state to state, from gradation to gravances from state to state, from gradation to gradation of unfoldment and experience—we find that his individuality becomes more marked, his personality more powerful than in the past. As he grows in thought, expands in knowledge, he gains power not only to rule himself but also to rule many things in the universe. Upon all these things he makes his own distinct impression, so that man, in place of being caught up and merged in the great sea of light, absorbed into the great oneness of life, stands forth, to our mind, a distinct, individualized, intelligent human being, as he ever shall be through all the ages that are to come.

#### Lotela, the Indian Maiden.

Now Lotela wants to talk for a few minutes.

"Howdo, everybody? Lotela glad to see you all! I going to talk a few minutes for some spirits that are here. That's more important, at this time, than any more questions."

#### Allie Hoit.

A spirit here is very anxious to send his love to his mother, and to say he brings her his spiritual greeting to-day, and only wishes he could bring as a gift some of the beautiful flowers that bring as a gift some of the beautiful flowers that he has growing for her in the spirit-world. He says: "Dear mother, I am keeping my promise, and doing all I can to help you along in your undertaking. I see a light ahead; it seems to me in a little while you will feel and know that you are guided in the right direction. Now, after another month has passed, we want you to follow your impressions, and if you feel moved to take a special step, we will help you do it, and make you feel comfortable and happy in the result. I do n't wish to speak these things out plain, but we are getting ready to help you along in the way you think is for the best. I send you my love. I want you to know how pleased I am because I was able to make myself known to you, a little while ago, in our own beautiful home. I send my love to father, and want him to do as the spirits wish, because own beautiful nome. I send my love to lather, and want him to do as the spirits wish, because they are working so hard to bring to humanity a knowledge of the immortal life, and look to him as one of their instruments for doing that work." This is Allie Hoit. He's got a long name—William Allington Hoit. If is mother is Jennie Hoit, of Newburyport.

### Jimmie Humes.

A little brave is here, who gives the name of Jimmie Humes. He belonged in Providence, R. 1. He wants to send his love to his mother and father and all his friends, and tell them that he has been trying ever so long to get here with just a little message of love, but he could not speak the word he wanted to before; now he says: "Tell mother I am with her very often in her quiet hours, and sometimes I can bring the influence and the tokens of my presence with her. Tell father that I am so happy to be with him, and to know that he is pleased when his boy comes to him.

to be with him, and to know that he is pleased when his boy comes to him.

"I am all well and strong now. My spirit-body does not suffer as my earthly one used to. I have entered the higher school, and have taken up studies that I so longed to here, and now all is bright and pleasant, with the dear friends who are so kind to me, and I feel it was best for me to pass away when I did. I will come back to you often, bringing my love and signs of my presence, that you may know your boy has not left you, but that he will always be with you until you loin him in the other world. with you until you join him in the other world. Tell mother I have seen hundreds of spirits who have been helped by her mediumship, and who bless her for it."

### To Mrs. A. C. Butler.

And now I want to send a little message to a lady by the name of Butler, in Martha's Vinevard. The spirit is an old brave, with no scalplocks on the top of his head, what you call bald head, and all round the back part the locks are white. He wants to send a message to that squaw, and tell her to have good cheer; the spirit-world is guiding her loved ones, and will protect them through the ills and storms of life. She is anxious, because of those who are dear to her; but the high influences will do their best to care for those dear ones, as they go out into contact with life and its rude conditions. We are doing all we can to work on the mediumistic powers of those in the home, and we think, when the summer warmth comes, the conditions will be brighter, the developments will go on more rapidly. All your spiritfriends send their love, and are happy at the opportunity of giving a word of cheer.

### Mary A. Parker.

Mary A. Parker.

Here's a squaw who says she was twenty summers old when she left here. Her home was in Boston. She gives the name of Mary A. Parker. She says that she wants to reach her sister and her mother. They live in this city, at the South End. Her mother has been feeling weak and ill, and sometimes quite discouraged, but the spirit wants her to know she is not forsaken, that there are good friends watching over and trying to guard her as best they can. She sends her love, and says to the sister: "Keep up your courage, because in a little while the shadows will disappear, and you will not have to struggle as you have done during not have to struggle as you have done during the past winter. We will try to open the way for you and for mother to find more peace and comfort, when the golden days of the summer-time appear."

### Susan W. Hill.

A squaw is here, who comes half-way down the room to somebody here; I don't know who it is. She is real anxious to say a few words— wants to send her love to her friends. She has wants to send her love to her friends. She has been attracted here by some one this afternoon. She don't want any one to feel bad any more about her and the others who have gone to the spirit-world, because it is so much better for them to have been taken to a brighter home and to more advanced conditions. It seems as if some one connected with this spirit had been feeling bad, kind of what you call rebellious, about her, and especially about some other spirit that I don't see. This one is very anxious that they should feel more reconciled and realize that all is for the best. This spirit wants her particular friends to go to some medium, and let her come and talk alone with them, because she has some things to say concerning their private life and the affairs she left on earth. Her name is Susan W. Hill.

Lotela going away now. Good moon, every-

Lotela going away now. Good moon, everybodyl

Questions sent by correspondents for an swer in our Free Circle-Room are taken up in their turn, and considered by the Controlling Intelligence. Persons sending such questions will in due time find them printed with the answers on our Sixth Page. We ask the friends to have patience, as some time must necessarily elapse before their favors can be put in print.

#### SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMBHIP OF Mrs. H. F. Smith. "

Report of Public Scance held March 22d, 1880. Bildad Paul.

Itildad Paul.

I do feel very grateful for the privilege of speaking here, and sending a word to some dear ones yet in mortal life. I have been here often as a shent listener, hoping that in time I might gain power enough to control. It is grand, it is beautiful to feel that after this shadowy life there is one that knows no parting, where we find our own. The law of attraction binds us to our friends in earth as well as in spirit-life. How many times did I feel there must be something beyond this life that would teach us to know more and more of spiritual things when we left the mortal; but little did I understand that we could return and come into communi-

we left the mortal; but little did I understand that we could return and come into communication with the loved ones, as I have found to be true since throwing off the mantte of flesh.

Many times have I attempted to make myself known in meetings, in halls, but I have failed until to-day. I wish them to know that I have not come alone, for many loved ones are attracted here with me, also some of the old neighbors. Moses Aldrich asks me to say he is present. I know, Mr. Chairman, I shall be remembered in St. Albans, Vt., and I hope your paper may reach some of my own dear ones. Bildad Paul.

#### Deacon Joseph Robbins.

Deacon Joseph Robbins.

As I stepped upon this platform, as I looked from one spirit to another, it seemed a little strange for me to attempt to speak. I know many will say: "Very different from what he was in the mortal." Now let me explain a little before I go on. We must learn, on one side or the other. If we choose to put off what we might learn to-day, we must learn after we have crossed the portal called death. I did believe, in this life, that I should find my loved ones, but little did I understand that I should come to earth, and be able to give out words to the dear friends yet dwelling there.

Many times have I entered the halls in your city; also in East Boston. I have been with them in their gatherings, thinking perhaps through some medium I might be able to make myself known. Never but once was I fully conscious that they did know I was there. Many outside people will say: "Perhaps it was so."

Now, mortals, I must, say to you here, put

Now, mortals, I must say to you here, put away your doubts; use the reason God has given you, all the way through life.

I was taught very differently from what I am coming here to assert to-day. Creeds—yes, churches—had great weight with me, for I was a member of the Maverick Congregational Church, East Roston, for many years. I have no regrets in regard to that, although I know I might have learned something more if I had investigated. But I know my present life is to be one of progression and of activity, and we are only too glad to learn on the spirit-side. Ah! how happy I was, as one and another Ah! how happy I was, as one and another came around me and welcomed me with a friendly shake of the hand.

Conversing a short time since with Brother Cudworth, he asked me if I felt I was a loser

by not learning on earth.

I said, only in advancement, because I know

I must learn now in spirit-life. I have been so thankful when I have entered this room and found one spirit after another giving out kind words to the loved ones yet dwelling in the mortal. I have always felt it must be a great comfort to those yet dwelling here. I am happy to be able to leave my name with you. If you please, sir, you may report me as Dea. Joseph Robbins, of East Boston.

### Ebenezer Nyc.

So many are crowding into this little hall I hardly felt there would be space for me, but I find there is room for all. You must excuse the expressions I may use, for I was a sea-faring man, and may speak a little roughly. Now I have made the attempt many times to speak in this room. I have even stepped upon the platform room. I have even stepped upon the platform near the instrument, not only this one but the other, hoping I might be able to give out something for dear friends here in the mortal in New Bedford. I think they will be glad to listen to what I have to say. It is many miles away where the pale boatman came for me.

In the year '79, I think, if my memory serves me right, all hands went down. So long ago, it seems to you mortals yet only like yesterday.

me right, all hands went down. So long ago, it seems to you mortals, yet only like yesterday to me. It was in the Arctic seas. You may ask how I got here. It is but a step, comparatively. I wish them to know that I have been able to speak in your meetings.

Ephraim is here with me, and sends greetings to the loved ones yet dwelling on earth. I am henny to say I have learned somewhat but not

happy to say I have learned somewhat, but not near as much as I may learn, for they tell me this life is similar to a school.

I am satisfied with my home, and I find, also, that coming into this place and giving out a word to my friends, brings me happiness as well as it will others.

I have been in the camp-meetings, I have also

stepped into the halls, where I have seen other spirits wending their way, hoping I might reach some one that I might come into communication with, but I have failed in that purpose; so, as the Spirit-Chairman asked me to speak, and I know I have been asked mentally by others in the flesh, I have made the attempt. I shall direct my conversation more particularly to William, and Lizzie also. I wish I might in william, and Lizzie also. I wish I might in some way make my presence known in the homes. It is a satisfaction to us when we feel you do sense our presence, or even hear the sounds that we make, for every one means something. As we make the attempt, we sometimes think you hear them; but we know you fail to do so at other times; we are a little uncertain of recults at ill we learn trains.

fall to do so at other times; we are a little uncertain of results—still we keep trying.

I am so happy in my spirit-home. Many have I found that once dwelt here. I was conversing with a sea-faring man but a little while since, one Capt. Mayo, and he tells the same story: "Glad we have laft the old ship and are anchored safely at last." Mt. Wollaston was the old ship's name. I think they will remember it well. If, it is n't too much trouble, you may record my name as Ebenezer Nye.

### Charlotte Taber. 19

Charlotte Taber. ©

I desire to send a few words to loved ones who are waiting and hoping they may hear from me. I know the question has been asked:

"Where are they, that they do not make themselves known?" These words are particularly to my dear daughter, and I know she will understand, when she shall read these lines, that they are from mother. I have but a short time since spoken my name; that was all; but, as many spirits will tell you, this does not satisfy us; we wish to prove to mortals that we do not forget them, and that we feel an interest for those yet dwelling here. A short time ago, dear child, I know you questioned in your own spirit: "Oh! where is mother? Is she so far away she don't know what is transpiring?"

No, my child; we come to earth often, and the laws of attraction bring us to our own. Oh! how great, how good the dear Father God was, to give us the power to enter earth again, and speak to our loved ones! I hear mortals often express the thought that others are deluded, deceived. Yes, dear friends; sometimes, but not always. Your reason is given to you to use, to determine what is good and what is evil. Then go according to its dictates.

As I look back many passages come up clear to me where we are commanded to commune together, and to try the spirits and see if they are of God. How gladly would I have spoken with the loved ones at home, long ago, but I could not. I have been in Cincinnati, in Philadelphia, and even in Oakland, Cal., and I have been attracted into these meetings, hoping through some channel I might make the friends understand I was anxious to let them know of my own home in spirit-life. To-day I was given the privilege of speaking, and I am truly grateful for the few moments allotted to me, for there are many that stand anxiously waiting their own opportunity to speak. Charlotte Taber.

### George Dewey.

I have been asked mentally, a great many times, to speak in this meeting, and I suppose what is meant by that is to send out a mes-sage; so for that purpose to day I am here, and I am only too grateful to the mortals and the

spirits engaged in this work that we are privilegel to send a few words to you: Austin, for one, and Intitle—yes, and I night say to all of you this is directed.

I want to say, in the first place, I feel happy in my spirit-home, and have not one wish to return to stay. As you count it up, it is somewhere near twenty years since I threw off the old mantle of flesh, which I am well satisfied to have parted from. I have wished many times I could make you know of my coming. I have seen you sit around your tables, trying to get something from the spirit-side, but you don't always read it right; that is where some mistakes come that are placed to our credit. Now let me just say to you: Be a little careful; try to read what you get right. I know sometimes as you sit Henry smiles, thinking within himself, "how foolish." Now stop and turn the wheel around; for the time is coming when you will find who were the foolish ones, and who the wise. I am very glad I have found it much better in spirit-life than I ever had an idea it could be; there are different degrees of happiness; I have found that the-life you live on earth makes your home here, which I particularly desire to impress upon you at this time.

Austin, Camphell wishes to be remembered

Austin, Camphell wishes to be remembered to you; he also states to me that his head feels perfectly right now. Do n't think for one moment we carry any of those defects with us into the spirit-life; we are all sound in the spirit-body. I am trying in every way to help you through all your little sittings together, and also to assist you as I promised you some time ago. You have wondered many times why I did not turn that wheel a little faster. You can't hurry the wheel of time. Be patient; in time things will work out right, and if they do there can be no wrong: Why did you not follow out the little scheme you had in your own mind, some time ago, in regard to going into one particular place, where you thought perhaps it might be of benefit? I must stop now, for I am touching upon business which ought not to be brought before the public. I would ask a little further, whenever there is a channel open seek it and converse with us. Your father Leighton wishes to be remembered to the family. I am grateful for this privilege of speaking here. Will you do me the favor to report my name, sir, as George Dewey? The friends I wish to reach are in this city. Austin, Campbell wishes to be remembered

#### Jane Wilkinson.

For a long time have my friends been wishing within themselves that they might hear something from me. I want them to know that we are happy in our spirit-home. I wish to send a few words to Charles, asking him to be a little careful; that he may learn a great deal here while it is his privilege to stay in the mortal; it will be for his benefit, not so much for those he comes in contact with, but for himself when he shall leave the old form. I am often with him, and also come to mother, hoping she may be able to sense my presence. I know of the clouds she has had to encounter since I left her; I have been with her so much of the time. have been with her so much of the time.

Dear mother, in heaventhere are no clouds

Dear mother, in heaven there are no clouds to mar our happiness as we have them in mortal life, and when you shall come up higher, I will be there to take your hand, and also to bring you to our spirit-home, which is beautiful. I do want to say, we form acquaintances there more real than you can here. I did not understand of spirit-life, when they called me home. I had been taught to believe there was a heaven, if we were good enough to reach it. I find now it is through our lives here that, we make the heaven that we attain. I wish to say to mother, I feel that I am progressing on in spirit-life; to Emma, that I often come beside her, when discouragement comes over her. I come so near I Emma, that I often come beside her, when discouragement comes over her. I come so near I can place my hand upon your shoulder, sometimes leaving an influence upon your spirit, so that you wonder where it comes from. I suffered much before passing over, but none in going; as the angels came and beckoned me on, they seemed to take away all pain from me. Oh! how beautiful to feel there is a reunion coming in a little while, and a few years flit away so quickly.

coming in a little while, and a few years flit away so quickly.

Dear mother, how many times have you said the chain of love could never be broken. Grandmassays not one link in the chain will be missing. I am very thankful that I could get power to speak to-day. I have drifted in here many times to listen to what others might say, also hoping it might give me power to control in some other place or through some other medium. I passed away in New York City. Jane Wilkinson.

(Given April 12th, and published in advance by request.) Mical Tubbs.

We all feel anxious to speak for ourselves, but sometimes when we find we are not able to take control of the instrument, another volto take control of the instrument, another vol-unteers to speak for us, So you may under-stand, mortals, you should not live for your-selves alone here. We in the spirit-life are anxious to help each other. Many times the question has been asked: "What do you do over there?" It is but a step—I don't know whether you would call it over, up, or where. It seems to us as if only a filmy mist comes up between you and ourselves. We all are glad of an opportunity to give out a few words to you mortals: we are each trying to add one link in the proof of immortality. I was no stranger to what is termed Spiritualism while dwelling in the flesh.—I have many times communicated

the proof of immortality. I was no stranger to what is termed Spiritualism while dwelling in the flesh.—I have many times communicated with the loved ones who had gone before. I have said a great many times to Esther and Hettie: I know there are loved ones here tonight. I have felt their influence; I have felt their presence as much as you would to look upon mortals as they entered the room.

I was well known in your good city here many years ago. What is termed Spiritualism is not merely a name; it means to put your hand into your pocket, and also go to work for the spirit-world. That is the way I look at it. It is a religion; it is to do good and be good: that tells it all.

There are some loving friends in San Francisco who will be glad to hear I have been able to come here and speak, and the question will be asked me if it was not a little different from what I expected to find it in the beautiful Summer-Land. Very much more beautiful than can be told you from the other side. They may try; we may give out to you; it is but a faint outline we can picture of the beauties of spirit-life. The way you will know is to come and try it for yourself.

I am happy in my spirit-home. I suppose the question will be asked by some mortals, Am I keeping a public house, where so many spirits gather together; and we have so much handshaling and conversing going on, and all are so interested in each other, and so happy to sit

gather together; and we have so much handshaking and conversing going on, and all are so
interested in each other, and so happy to sit
down and have a social chat, the same as you
would be here. I say here, but it really seems
to me like one place, except for the thin veil—
and a very thin veil it is. I have always appreciated The Banner, which was flung to the
breeze so long ago. Our spirit-friends all appreclate your institution, your opening your
doors and allowing us to come in so freely. Mortals may try to appreciate it, but you do n't tals may try to appreciate it, but you don't know how as well as we do. I feel like saying this as I enter this room, and I find a very good, harmonious feeling given out from you mortals to us. You little understand how much magnetism you may give to us to help us in speaking. [To the Chairman:] I am grateful for this opportunity, I assure you. Mical Tubbs, San Francisco, Cal.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

March 22.—Annie Mack; Emma Savage; George W. Morrill; Oscar H. Allen; Lavinia Goss.

THE MESSAGES GIVEN (THROUGH MRS. D. P. SMITH) As per dates will appear in due course.

As per dates will appear in due course.

May 24.—William Parkerson; Thomas Inatch; Jossie Corwin; Lucy Alnsworth; Howman Saller; Abel Parkhurst; Susan Kent; Ethel Porter; Annie Cummings; Ell Rand; Ellzaboth Davis.

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The site constitutes a part of what is known as the Ortego Rancho, owned by the undersigned. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara. Back and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30-\$2.50 of which is donated to the town. By uniting four lots—price \$120 -a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., and securing a front and rear en-

Although only projected four months ago, three fine houses are already built, three more under contract. Four faullies of eleven persons are residing on the site, and many others coming soon. The object of this Colony is to advance the cause of Spiritualism, and not to make money selling lots, as the price received does not equal the price adjoining land not so good) has sold for by the acre. The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title unquestionable. Orders for lots in Summerland will be received, entered

and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of ex-changing for others without cost (other than recording fee), if they prefer them when they visit the ground.

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The Grand Hotel is now in fine condition for the reception of guests, having been newly furnished, papered and painted throughout, and fitted with modern conveniences. C. H. Gregory, of Jamestown, N. Y.,

conveniences. C. H. Gregory, of Jamestown, N. Y., proprietor.

Ground for tenting purposes can always be had free of cost, by application to the authorities.

Groceries, provisions, fresh meats and milk can be purchased on the grounds.

The platform will be occupied by the best talent attainable. The list embraces many old and a number of names entirely new to our camp.

A great many phases of mediumship will be represented on the grounds—clairvoyance, slatewriting, healing, test, etc. Many mediums whose names do not here appear will be present, and better opportunities than ever will be offered to investigators.

W. J. Colville, who is so widely and favorably known as an author and teacher of Spiritual Science, will conduct a class in Practical Metaphysics, or the Theory and Practice of Spiritual Healing.

Dr. J. C. Street, of Boston, Mass., will act as Chairman the first three weeks, and H. D. Barrett, of Meadville, Pa., the remaining two weeks of the meeting.

The Children's Lyceum will be under the direction of Mrs. E. W. Tillinghast, of Petrolia, Pa. It will, as usual, be made a leading feature.

The Northwestern Orchestra, of Meadville, Pa. (Fred. B. Nichols, director), has been engaged for the season.

Mr. J. T. Lillie, vocalist, of Boston, Mass., will be

eason.
Mr. J. T. Lillie, vocalist, of Boston, Mass., will be ith us from the opening until Aug. 15th.
Address for particulars,
A. E. Gaston, Meadville, Pa.

#### Parkland (Pa.) Camp-Meeting. The season of 1889 promises to be all that the friends of the Association hope for it.

The Spiritualists of Philadelphia congratulate the

of the Association hope for it.

The Spiritualists of Philadelphia congratulate the friends of humanity and progress throughout the world on the spread of the light of knowledge, and extend a cordial invitation to visit the camp at Parkiand between June 28th and Sept. 11th. 1889, where the Spiritual Philosophy will be discussed and expounded by able thinkers and speakers, the power of the truth will be demonstrated by unassailable evidence, and the welfare and development of the physical, intellectual and mental being be carefully and intelligently provided for by the inanagers of our Association. Our list of speakers is as follows:

Sunday, June 30th, Prof. W. F. Peck; Tuesday, July 2d. Conference; Thursday, 5th, Sunday, 7th, Tuesday, 9th, Thursday, 11th, Saturday, 13th, Prof. W. F. Peck; Saturday, 6th, Sunday, 7th, Tuesday, 9th, Thursday, 18th, Saturday, 20th, Sunday, 21st, Tuesday, 23d, Thursday, 25th, Miss Jennie B. Hagan; Saturday, 27th, Sunday, 28th, Tuesday, 30th, Dr. H. P. Fairfield; Thursday, 28th, Tuesday, 30th, Dr. H. P. Fairfield; Thursday, Ang. 1st, Conference; Saturday, 3d, Conference; Sunday, 4th, J. William Fletcher; Tuesday, 6th, Conference; Thursday, 18th, Saturday, 8th, Saturday, 10th, Sunday, 11th, Hon. Sidney Dean; Tuesday, 18th, Conference; Thursday, 18th, Conference; Saturday, 17th, Frank Algerton; Tuesday, 20th, Thursday, 22th, Thursday, 25th, Tuesday, 27th, Thursday, 20th, Thursday, 25th, Saturday, 17th, Frank Algerton; Tuesday, 20th, Thursday, 25th, Saturday, 27th, Thursday, 30th, Saturday, 31th, Hon. Sunday, 18th, Hon. Sunday, 18th, Saturday, 18th, Saturday, 18th, Saturday, 18th, Saturday, 18th, Saturday, 18th, Hon. Sunday, 18th, Hon. Sunday, 18th, Saturday, 18th, Saturd

NOTES.

Mrs. H. S. Lake.

Mrs. H. S. Lake.

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Parkland will be hardly recognized by its friends of former seasons, so much has been done to beautify and improve the place.

The large Dancing Pavilion (80 by 108 feet) is under the management of Mr. W. F. Schultz and his able assistants, and the constant variety of entertainment offered to patrons will be one of the most pleasing features of the season. The Orchestra will be under the direction of Mr. Budolf Thaler.

The choir, led by Mr. Frank Fray, will be assisted by a number of instrumental soloists, and has been largely augmented.

Provision has been made to accommodate lodgers, and parties will be provided for on application at the Superintendent's office.

Household goods and baggage of tenters will be transported free of charge if labeled "Parkland, care of R. A. Thompson, Superintendent," and delivered to Shed "C," Noble Street Wharf, before 10 A. M. on the day it is desired to have it at camp. Tags for labeling goods can be procured of the Superintendent, 614 W. Venango street, Philadelphia, or 29 S. Sixth street, Philadelphia.

During Camp-Meeting, June 20th to Sept. 11th, tickets will be sold at 55 cents for the excursion.

To secure the reduced rates of fare during campmeeting, tickets must be procured on orders from the Secretary, Harry Huber, 421 W. Norris street; Capt. F. J. Keffer, 613 Spring Garden street; Thomas R. Hand, 739 S. 2d street; R. A. Thompson, 29 S. 6th street; J. Reess Beale, N. W. corner 5th and Reed streets; Wm. H. Jones, 2015 Market street; Thomas R. Hand, 630 Market street; Samuel Wheeler, 1402 Ridge Avenue; James Shumway, 710 Sansom street. These orders will not be necessary on Saturdays or Sundays.

Ample provision has been made for supplying food, varied, good, and at reasonable rates at the United.

Sundays.

Ample provision has been made for supplying food, varied, good and at reasonable rates, at the Dining Hall, which, under the supervision of Mrs. Cornell, will far surpass in promptness of service, quality of food, and liberality in prices, every former year.

J. H. Rhodes, M. D. 722 Spring Garden street, Philadelphia.

### Haslett Park, Mich.

The Seventh Annual Camp-Meeting of the Michigan Spiritualists will be held at "Haslett Park," com-mencing Thursday, July 25th, and closing Monday,

sponding Secretary.
Twilight Hall, 780 Washington Street.—Sundays, at 10% A. M., 2% and 7% P. N. Eben Cobb, Conductor.
Eagle Hall, 616 Washington Street.—Sundays at 10% A. N., 2% and 7% P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 1% o'clock.
— Meetings are held at Grand Army Hall, Sundays, at 2% and 7% r. M. All meditums invited. G. F. Slight, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Secretary.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

Engle Hall, 616 Washington Street .- Large audiences were in attendance during last Sunday. The morning conference, as usual, was interesting. The morning concerence, as usual was interesting. The afternoon exercises opened with a song, "Cast thy Bread upon the Waters," by Mrs. M. F. Lovering. Mr. Ridell was next introduced, and spoke carnestly for the cause; David Brown, Mrs. Conant, Mrs. Downing and Dr. McKenzie participated in remarks and tests; Mr. Wilson contributed a song, which was biothy annianded.

tests; Mr. Wilson contributed a song, which was highly applauded.

In the evening, after the opening song, Mrs. Lovering gave some of her personal experiences, and concluded by reading a poem given through her organism by her guides, which was highly applauded. Dr. McKenzle, Mrs. Leslie, Dr. Thomas, each gave remarkable proofs of spirit-return; Dr. Eggleston read an essay on "The Truths of Spiritualism," which was well received.

essay on "The Truths of Spatianism, well received.
A good list of speakers and test mediums is included in the programme for next Sunday. Extra musical talent will be present to assist in the exercises.
F. W. M.

College Hall, 34 Essex Street .- On Sunday, June 2d, the meetings were fully attended. The following mediums and thinkers were present and took lowing mediums and thinkers were present and took part in the services: Dr. Storer, Frank T. Ripley, Mrs. Chandler, Nelson Chase, Miss Peabody, Mrs. Forrester, Mrs. Pennell, Arthur McKenna, Mrs. Thomas, Dr. Eldridge, Jacob, Edson and Mr. L. Sanborn. Eben Cobb, chairman, gave notice that these meetings would in the future be held every Sunday at 10:30, 2:30, 7:30, at the new hall—Twilight Hall, No. 789 Washington street. This hall is on the corner of Hollis and Washington streets.

Services in dedication of this new place of meeting will be held Sunday, June 9th, when good music and grand tests by some of the finest mediums in the city may be expected. Miss Peabody and Mr. Frank T. Ripley have already been engaged, and others will also participate. Friends of the cause are earnestly invited to attend.

Children's Progressive Lyceum No. 1, Paine Hall .- Mr. Weaver, having not yet returned to us from the sick-bed of his father, Major S. B. Bancroft from the sick-bed of his father, Major S. B. Bancrott conducted the Lyceum session on Sunday morning—giving an explanation of the March, its advantages and meanings. The singing was good. Mrs. S. D. Francis read a beautiful poem, and made some fine remarks to all present. She was followed by Master Willie Russell in a recitation on "Venerable Old Age." Miss Mamie McNiven gave a recitation in her charming style, followed by Miss Maud Davis with a fine musical selection. Mr. L. S. George made a brief and well-worded address. The incentive now before the school is Mrs. Butler's Picnic at McIville Gardens June 26th. "ButterHeld."

#### Spiritualistic Meetings in New York and Brooklyn.

Psychical Society, organized Dec. 17th, 1888, meets every Tuesday evening, at 8 o'clock, at 510 Sixth Avenue, near 30th street. Its sessions continue until July 2d, and ressums Sept. 24th. Objects: The consideration and exercise of mediumship, personal expériences, readings, addresses, music and sociability. J. F. Sulpes, President, 476 Broadway.

Columbia Hall, 878 6th Avenue, between 40th and 50th Streets.—The People's Spiritual Meeting. Ser-vices overy Sunday at 2% and 7% P. M. Mediums and speakers always present. Frank W. Jones, Conductor. Arcanum Hall, 57 West 25th Street, N. E. cor-ner Gth Avenue.—Meetings of the Progressive Spiritual-ists are held every Bunday at 3 and 8 r. M. Reliable speakers and test mediums always present in spirit phenom-enal gifts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritual Manifestations will be seld at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 23 P.M. Good speakers, good mu-sic and reliable test mediums always present.

nc and reliable test mediums always present.

Adelphi Hall, corner of 52d Street and 7th Aveauc.—The First Society of Spiritualists holds meetings every Sunday at 11 a.m. and 73 r.m. Admission free.

A General Conference will be held Monday evening of each week at 230 West 38th Street, at the residence of Mrs. M. C. Morrell.

Johnston Building, Flatbush Avenue, near Ful-ton.—Brooklyn Progressive Spiritual Conference every Sat-urday ovening, at 8 o'clock. Samuel Bogart, President.

The First Society of Spiritualists.—Last Sunday morning Mrs. Nellie J. T. Brigham discoursed upon the following subjects: "If all people would be consistent in word and deed toward their fellow-creatures, what think you would be the result?" "Where does the spirit go when it first leaves the body?" "The Universal Spiritual Religion." The speaker said: "Perhaps people are consistent now in their acts—that is, consistent with their inner character. Let us change the character, cleanse and purify the beautiful statue of truth and place it upon a pedestal in our hearts, that we may do right and yet be consistent. When the spirit leaves this body it enters the spirit-world, and returns and ministers to its loved ones here, although they may not be aware of it. When we have the universal spiritual religion on earth heaven will be here also, and people will be consistent and good." At the close of her discourse, Mrs. Brigham improvised several poems. The First Society of Spiritualists .- Last Sun-

with a padlock, yet the medium is put through the wire, sometimes three or four times in an evening. She had had nothing to do with the construction of the cablact, either by suggestions or otherwise."

Mr. M. M. Poueroy made characteristic remarks; among other things, he said: "Every day and hour is bringing evidence of the growth of Spiritualism. I am a Spiritualist, and not ashamed to own it." Mrs. M. E. Williams made remarks concerning mediumship and its responsibilities.

Mrs. M. A. Laidiaw spoke in complimentary terms of the remarkable mediumship of Miss O'Neill, and the probable outgrowth of her development. Mrs. A. C. Henderson gave a large number of psychometric readings, which were satisfactory to those who came forward in response to the invitation extended to the audience.

In the evening Mrs. Brigham spoke upon "The Potential Force of Slient Spiritualism." After tracing the course of Spiritualism from ancient times to the present, showing how it had been a source of strength and comfort to the early Christians, and to all modern reformers, she spoke of its influence at the present time, and showed how it had been taught sliently in the churches, and given comfort to many; how it had influenced personal character, and was known in many houses where it was not publicly expressed. Mrs. Brigham improvised poems on "Harmony," "The Tree of Life," and "Whispering Hope." A beautiful rendition on the zither, by Mr. H. L. Earl, closed the services of the evening.

Mrs. Brigham will occupy the platform of the Society next Sunday morning. The usual Meeting for Manifestations will be held in the afternoon.

People's Spiritual Meeting .- The Sixth Anniversary of the People's Spiritual Meeting was observed Sunday, June 2d. The exercises opened in the after-Sunday, June 2d. The exercises opened in the afternoon with the reading of a poem by Mrs. Mary C. Morrell, followed by an original poem of merit, by Mr. Joseph Noble, of Paterson, N. J. (written especially for the occasion), Mr. King, Rev. C. P. McCarthy, Theo. S. Bunce, E. F. Bullard, Esq., of Saratoga, Dr. C. S. Weeks, Dr. Isaac Hand Gibbs (nearly almety years old) and D. Elisworth made remarks congratulatory of the success of the six years of effort put forth on behalf of the People's Meeting, and on motion of Mr. Elisworth a unanimous vote of thanks was tendered to all who have aided in keeping the enterprise alive. During the six years of its existence this meeting has not missed a session, and this anniversary observance was one of more than ordinary interest. Mr. F. L. King gave an instructive address in the evening, his theme being, "Am I my brother's keeper?" showing conclusively that we are our brothers' keepers to an entinent degree—his arguments dealing mostly with syndicates and monopolists, whose aim is to oppress the people.

Mr. William C. Bowen is expected to speak next Sunday afternoon, and Mrs. Morrell in the evening.

[From our Special Correspondent.] It is a pleasure to note the fact that the seances given by Mrs. Effic Moss at 464 Eighth avenue, New given by Mrs. Effe Moss at 464 Eighth avenue, New York City, are constantly progressing to a higher spiritual plane. This is as it should be, and as it will ever be at the cabinet of every medium who, in consecration to truth and the service of humanity, devotes his or her life, in love and trustfulness, to the guidance of wise and loving spirits who are striving to enlighten and uplift mankind. Where there is a perfect self-consecration on the part of the medium, there will be no open door for the entrance of deceiving or triding spirits; but instead, there will be found that serious earnestness characteristic of those whose desire is to benefit their fellowmen. Mrs. Moss will remain in New York during June, and then go to Onset, where she has taken a cottage for the season.

#### Medical Matters in Massachusetts and Maine.

To the Editor of the Banher of Light: The new "medical law" for Massachusetts has, at date of writing, wormed its way through the Lower House and is before the Senate. The discussion which passage, would seem to indicate, if it means anything, that to Mr. Qua himself is to be ascribed all praise? To for starting the movement for '89 which sought to do so much for the "Regulars," but the outcome of which has been—after so long a period and such a great expense to the people of the State—the thin and coloriess bill which reached the House through the Judiclary Committee: A bill which the diploma-bearers of the Bay State affiliate with only because they hope to get more power, by-and-bye, through amendments which may hereafter be folsted upon this initial precedent.

A point made by Mr. Qua himself is exactly similar to one I have already raised in The Banner, viz: If the State issues a certificate to all practitioners alike, will not the people in some way get the idea that the State endorses the holders of its certificates so given? Can the State be held responsible for their acts?

This has mombor in the House who voted for souch that the Mr. As far as any were concerned, it might go out to that the state endorses the holders of the certain suggesters. It is a state of the creating the second of the cherular issued by the remonstrants, and measure the true character of the Senate may pay due heed to the circular issued by the remonstrants, and measure the true character of the Senate may pay due heed to the circular issued by the remonstrants, and measure the true character of the singular bill now before them—a proposed statute that is only a "Trojan Horse" really, intended to introduce into the body of our legislative enactements a wholly needless have which the libertless of the common people are to be endangered for the benefit of the "Regulars."

I am informed on good authority that this proposed the least of the senate judiciary Committee, when the people through the remonstrants and measure of the Senate Judiciary Committee, when the people introduced in Maine, as shown by the following report concerning the late Gov. Bodwell, and his veto of the medical bill—(the Senate at the time sustai took place in the House of Representatives, at its passage, would seem to indicate, if it means anything,

medical bill—(the Senate at the time sustaining the veto):

"Gov. Bodwell's Veto Holds.—Augusta, Me., May 29, 1883.—The case of the famous medical registration bill vetoed by Gov. Bodwell in 1887, which was carried to a law court, was decided to-day. The rescript denies the writ of mandamus for the judges to declare the bill a law. The bill at first bore the governor's signature, but this was scratched out and the veto affixed. It was on this that the question was raised.—Boston Daily Herald, Thursday, May 30."

Several years ago, Mr. Bodwell before being elected governor, was severely affilieded with sciatica and inflammatory rheumatism and sent his carriage to Augusta for the writer (who was at that time stopping at the Augusta House) to come to his home in Hallowell, and give him a magnetic treatment. I complied with his request, and gave him but one treatment, which he admitted relieved him at once.

When the bill above referred to was being discussed before the Legislature I wrote to him a friendly letter, reminding him of the visit, and the benefit he claimed to have received, and urged him not to deprive either himself or the people of Malae of such treatment in the future by sligning any restrictive statute. As soon as I learned that he had vetoed the bill, I sent him a letter of congratuation on his course of action, and also remarked that without question the people of the State of Malae would sustain him in a precedent which would furnish an example worthy of imitation by Governors of other States, before whom "Doctors' Plot Laws" might be brought for signature.

A. S. HAXWARD, Magnetic Physician.

Boston, Mass., June 4th.

Fitchburg, Mass.—The First Spiritualist Society

Fitchburg, Mass .- The First Spiritualist Society of Fitchburg had the services of Miss Jennie B. Hagan May 26th, who closed our course of Sunday meetings At 3 P.M. she gave a fine lecture in an able and in-structive manner, her themes being suggested by the audience. She also improvised fine poems, in the same

audience. She also improvised fine poems, in the same manner.

At 7 p.m. we had what might be termed in part a far well (or closing) service. Post 19 G. A. R. was also invited, and a portion of the time was set apart for Memorial service, with fitting subjects for poems. This being the third and last invitation that they had accepted for the day, the members of the Post in instice to our society and the speaker pronounced it the best—giving us the preference over the churches. They went away expressing wonder and surprise at the cloquent and instructive manner in which the subjects were treated without previous preparation. Miss Hagan gave our Society a fine benefit: A vote of thanks was extended her.

Our Society will have a vacation until Oct. 6th, when it will again resume its Sunday meetings.

The sociables which we have held every week have been one of the greatest links in uniting and harmonizing our Society. They will continue once in two weeks during the summer.

I wish here to thank The Banner for its kind courtesy in giving our Society's reports so correctly.

E. S. Lounng, Cor. Soc'y.

To Cleanse the Skin and Scalp



of every Blemish Impurity Cuticura Remedies Ope Infallible.

T DISEASE (PSORIA-SIS) first broke out on my left cheek, spreading scross my nose, and almost covering my face. It run into my eyes, and the physician was afraid I would lose my cyesight altogether. It spread all over my head, and my hair all fell ut, until I was entirely bald. headed: it then broke out on my arms and shoulders, until my arms were just one sore. It covered my entire body, my. face, head, and shoulders being the worst. The

white scales fell constantly from my head, shoulders, and arms, the skin would thicken and be red and very itchy, and would crack and bleed if scratched. After spending many hundreds of dollars, I was pronounced incurable. I heard of the Cuticura Remedies, and after using two bottles Cuticura RESOLVENT, I could see a change; and after I had taken four bottles, I was almost cured; and when I had used six bottles of CUTICURA RESOLVENT and one box of CUTICURA, and one cake of CUTICURA Soar, I was cured of the dreadful disease from which I had suffered for five years. I thought the disease would leave a very deep scar, but the Outicura Remedies cured it without any scars. I cannot express with a pen what I suffered before using the CUTICURA REMEDIES. They saved my life, and I feel it my duty to recommend them. My hair is restored as good as ever, and so is my eyesight. I know of a number of different persons who have used the CUTICURA RETEDIES, and all have received MRS. ROSA KELLY, Rockwell City, Calhoun Co., Iowa. great benefit from their use.

I cannot say enough in praise of the CUTICURA REMEDIES. My boy, when one year of ago, was so bad with eczema that he lost all of his hair. His scalp was covered with eruptions, which the doctor said was scald head, and that his hair would never grow again. Despairing of a cure from physicians, I began the use of the Cuticura Remedies, and, I am happy to say, with the most perfect success. His hair is now splendid, and there is not a pimple on him. I recommend the CUTICURA REMEDIES to mothers as the most speedy, economical, and sure cure for all skin diseases of infants and children, and MRS. M. E. WOODSUM, Norway, Me. feel that every mother will thank me for so doing.

## Cuticura Remedies

For cleansing, purifying, and beautifying the skin and scalp and curing every species of agonizing, humiliating, itching, burning, scaly, and pimply diseases of the SKIN, SCALP, AND BLOOD, and humors, blotches, eruptions, sores, scales, crusts, ulcerations, swellings, abscesses, tumors, and loss of hair, whether simple, scrofulous, or contagious, the CUTICURA REMEDIES are simply infallible.

CUTICURA, the great skin cure, instantly allays the most agonizing itching and inflammation, clears the skin and scalp of every trace of disease, heals ulcers and sores, removes crusts and scales, and restores the bair. Cuticula Soar, the greatest of skin beautifiers, is indispensable in treating skin diseases and baby humors. It produces the whitest, clearest skin and softest hands, free from pimple, spot, or blemish. CUTICURA RESOLVENT, the new blood purifier, cleanses the blood of all impurities and poisonous elements, and thus removes the cause. Hence the Cuticuna Remedies are the only infallible curatives for every form of skin and blood disease, from pimples to scrofula.

Price: CUTICURA, 50 cents per box; CUTICURA SOAP, 25 cents; CUTICURA RESOLVENT, \$1.00 per bottle. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, Boston, Mass. Send for "How to Cure Skin Diseases," 64 pages, 50 illustrations, 100 testimonials

PIMPLES, black-heads, red, rough, chapped, and oily skin prevented by Cuticura Soap.

HANDS Soft, white, and free from chaps and redness, by using Cuticura Soap.

last stages of life is a matter which the doctors know scarcely more about than other people. And yet in medical colleges poor men are snatched up almost before they are cold for purposes of operative surgery. Paupers and prisoners who have no friends are not asked as to their will in the matter, but are quickly appropriated for purposes of dissection.

It is an open question whether any one has the right to take possession of a man's body without his consent, any more than to take possession of any other property that belongs to him. The Bishop case has stirred up a deal of discussion on these points, and the result may somewhat compensate for the shocking outrage committed upon the mind-reader's earthly tabernacle.

#### Mrs. Ada Foye in New York. To the Editor of the Banner of Light:

On the evening of Wednesday, May 15th, the Spiritualists of New York were favored with a visit from Mrs. Ada Foye, the popular lecturer and test medium. On the evening referred to she gave an exceedingly interesting scance at Adelphi Hall to a large and appreciative audience.

At the conclusion of the scance the audience were invited to ask questions upon subjects appertaining to Spiritualism and kindred themes. This was a very interesting part of the evening's entertainment, as the answers given by Mrs. Foye to the great variety of queries presented were concise, pointed and uniformly satisfactory. One question related to the effect upon Spiritualism of the recent actions of the Fox girls. This brought to her feet Mrs. Leah Fox Underhill, who had been an appreciative listener. She spoke earnestly and with deep feeling of her wayward sisters, who, she said, had knowingly and willfully falsified the truth. She referred to their early experiences, and that she knew Spiritualism was true, and should stand up for it as long as she lived in this sphere; and she knew she should after she had passed to the other side of life. Mrs. Foye spoke to Mrs. Underhill heartfelt words of encouragement, and the applause which followed showed how deeply the sympathies of the audience were with her.

There is no one among the pioneer workers in the cause of Spiritualism better known than Mrs. Foye; there are few mediums who have been longer before the public than she has and At the conclusion of the scance the audience

Mrs. Foye; there are few mediums who have been longer before the public than she has, and none who are more favorably known or have a better record. Bright and intelligent as a wo-man, she gives to the spirit-world a remarkable instrument for them to use for the presentation facts, and the friends in New York were glad indeed of an opportunity to take by the hand one whom they have so long desired to meet.

New York City. HENRY J. NEWTON.

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#### J. J. Morse's Work in Washington, D. C.

To the Editor of the Banner of Light: As the readers of the BANNER OF LIGHT would gather from my letter, in its issue for May 18th, our successful season has been most gratifying to all concerned.

It gives me further pleasure to now report a most happy termination to our late course of work under happy termination to our late course of work under the able milistrations of our excellent brother, J. J. Morse, of England, who delivered his final lecture to our Society, in presence of a large and distinguished audience, which completely filled G. A. R. Hall, on Sunday evening, the 26th ult. The subject of the lecture was: "Lite's Problem in the Light of the Spiritual Philosophy," and it is needless to say that a splendid presentment of the theme was offered, wherein wit and wisdom, eloquence and pathos, fitly alternated in claiming our attention. It was a memorable address in every particular.

At the close of the lecture President J. B. Wolff read a sories of highly complimentary resolutions regarding Mr. Morse and his work among us, and said resolutions were unaulmously carried and endorsed by the audience. [These resolutions will appear next week.]

ing Mr. Morse and his work among us, and said resolutions were unanimously carried and endorsed by the audience. [These resolutions will appear next week.] In addition to Bro. Morse's services at the Sunday meetings, he has attended each of the regular Tuesday evening socials at Wonn's Hall, where himself and his remarkable controls have materially contributed to our enjoyment and edification, while he has taken quite an interest in our Children's Lyceum. Our closing social on May 28th was in honor of Bro. Morse, and 130 friends assembled. Music, vocal and instrumental, was contributed by the Misses Keith, Campbell, Alton and others; speeches and recitations by Mrs. Hoyt, President Wolff and Bro. Morse, the company finally being regaled with cake and ice-cream in profusion. Universal regret was expressed at the departure of our good friend, and coupled therewith were earnest hopes of his future return, for we, in Washington, D. C., stand always ready to accord him a hearty welcome at all times.

During the past month Miss Maggle Gaule, of Baltimore, Md., formed an invaluable adjunct to Bro. Morse's labors by giving test communications at the close of each evening lecture. Her abilities in this direction are truly marvelous, and entitle her to general attention; for her tests are positive, direct and devold of all clap-trap sensationalism.

Our society now takes a vacation until October, when it resumes its work, under the ministrations of Mr. G. H. Brooks, for-two months. As our hall is centrally located, bur officers are full of zeal, our trensury is out of debt, and our members are full of enthusiansm, there is no doubt but that our next season will be even more prosperous than the one now closed.

Washington, D. C., May 29th, 1889.

Washington, D. C., May 29th, 1889.

Springfield, Mass: -J. P. Smith informs us that on Sunday afternoon, May 20th, Emma J. Nickerson conducted the memorial exercises of the society in G. A. R. Hall. The platform was tastefully decorated with flowers, and the services were eloquent and impressive, the speaker's theme being "Our Fallen Horces." Excellent music was furnished by Mr. and Mrs. Wightman. Miss Nickerson also gave several recognized tests of spirit-presence; she also occupied the same platform in the evening. Mrs. A. E. Clark, who has been brought upon the platform by Miss N., also gave many correct tests. Mrs. Clark has won many friends by her unassuming ways and her accurate descriptions of spirits. "Miss Nickerson," writes our correspondent, "will resume her labors with us in the fall, and will be warmly velcomed back again; and we are to have several other gifted speakers, among whom Hon. Sidney Deane is to honor our platform." conducted the memorial exercises of the society in

Rockland, Mo.-The First Spiritualist Society of this city on Sunday, June 2d, had the great pleasure of listening to Mrs. R. S. Lillie, of Boston, the wonderfully eloquent and logical expounder of modern thought as it pertains to life here and hereafter. On account of the stormy weather the audience was much smaller than it otherwise would have been, but we venture the assertion that when she comes again the attendance will be large, rain or shine. In the afternoon she spoke upon subjects given by the audience, holding her hearers spellbound. In the evening the subject was selected by her own guide, and was eminently appropriate and interesting.—J. Frank Baxter will be with us next Sunday, June 3th.

F. W. Shith, Sec'y, of listening to Mrs. R. S. Lillie, of Boston, the won-

### Passed On.

To the Editor of the Banner of Light: The many friends of Arthur Hodges (the well-known test medium) will deeply sympathize with him in his great affiction through the decease of his mother, to whom he was deyotedly attached.

yotedly attached.

She passed away from the family residence, on Mt. Vernon street, Boston, May 27th. Funeral services were held on Wednesday at 2 o'clock, and were conducted by Rev. Brocke, Herford, who spoke beautiful words of consolation. The floral offerings were chaste and numerous, many being tendered by Spiritualists who were present to show their deep sympathy for one who, under like circumstances, has given sweet consolation to so many.

She leaves three children to mourn her loss—one son and two daughters, one of whom being in consumption will miss the tender ministrations of her mother. Mr. Hodges is almost prostrated, but in conversation with the writer he affirmed his firm faith in the dectrine of spirit-return, of which he has been a noble exponent many years.

Brother, as she promised she will be with you to assist you in your future labors to bring consolation to others.

OHICAGO, ILL.-The Spiritualist Mediums' Society meets in Martine's Hall, 104 22d street, Sundays, at 2:45 P. M. Ap11 All are welcome.